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ANNALS

OF

Fort Mackinac

BY

DWIGHT H. KELTON,
LIEUT. U. S. ARMY.

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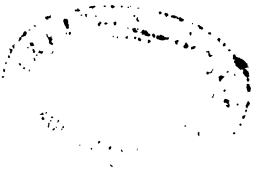
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Beauteous Isle! I sing of thee,
Mackinac, my Mackinac;
Thy lake-bound shores I love to see,
Mackinac, my Mackinac.
From Arch Rock's height and shelving steep
To western cliffs and Lover's Leap,
Where memories of the lost one sleep,
Mackinac, my Mackinac.

Thy northern shore trod British foe,
Mackinac, my Mackinac:
That day saw gallant Holmes laid low,
Mackinac, my Mackinac.
Now Freedom's flag above thee waves,
And guards the rest of fallen braves,
Their requiem sung by Huron's waves,
Mackinac, my Mackinac.

GREETING.

THE evenings of another long Mackinac winter have been spent revising and amplifying the "Annals of Fort Mackinac."

Facts have been simply and briefly stated.

Most of the old local records are in the French language, in the translation of which I have been assisted by Lieut. EDWARD H. PLUMMER.

As many of the explanations of the geographical names differ from those usually given and generally accepted, it is not expected that they will escape criticism.

Most of the views of scenery were prepared especially for the "Annals," as was also the map of "Ancient Michilimackinac."

Among the portraits there are several of persons, more or less generally known; among them that of Rev. Father Edward Jacker, widely known as the discoverer of Marquette's grave; also that of Col. Pat. Donan, who has done more than any living man, as author of that beautiful little volume, "Mackinac Island, the Wave-washed Tourists' Paradise of the Unsalted Seas," to attract the attention of tourists to the "Isle of the Dancing Spirits."

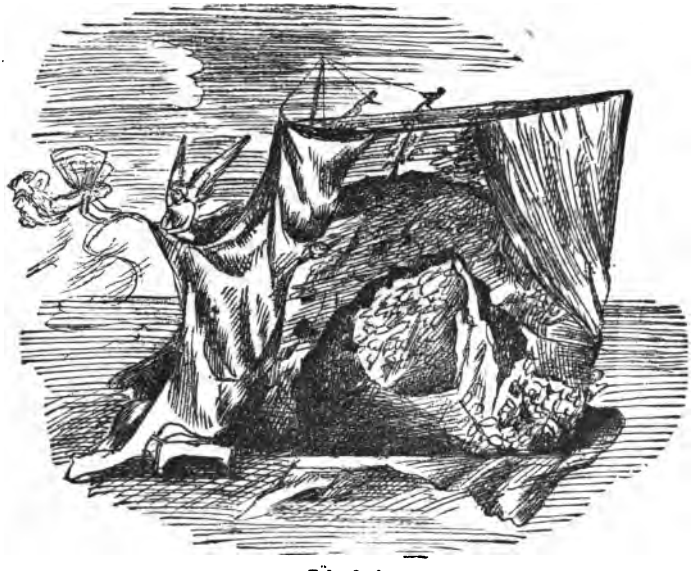
Among others I am under obligations to the following:

Residing at Makinac—Dr. John R. Bailey, Hon. John Biddle, Hon. William P. Preston, Hon. Benoni Lachance, Hon. James Lasley, Capt. George C. Ketchum, James F. Cable, Esq.

Space in this small volume will not allow me to mention by name the many persons to whom I am indebted for valuable assistance, nor the many records, manuscripts and books consulted.

D. H. Keller,

Fort Mackinac, Mich.,
June, 1884.



Fairy Arch.


GREAT ARCH ROCK
MACKINAC MICH.



ANCIENT MICHILIMAKINAC 1671-1705.

ANCIENT MICHILIMAKINAC.

The name Michilimakinac, or, as the Indians pronounce it, *Mishinimakinang*, properly signifies "The country of the *Mishinimaki*." (Thus, *Otawanang*, the country of the Otawa; *Otchipwenang*, the country of the Ojibwa; *Osaginang* [English, Saginaw], the country of the Osaki, or Sac Indians). And, in fact, the term "Michilimackinac," or, "the country of Michilimackinac," was by the early French applied to a large portion of the eastern half of the Upper Peninsula of Michigan.

By degrees the term was restricted to the French and Indian settlements on either side of the strait, and finally to the Island of Mackinac.

The French *La Pointe de St. Ignace* had likewise a broader signification than the present Point St. Ignace.

It was applied to the whole of the little peninsula whose basis may be defined by a line drawn due west from the mouth of Carp River to Lake Michigan. Our map shows only the southern half of it.

EARLIEST INHABITANTS.

The "Ancient miners" of upper Michigan probably connected with the "Mound builders" of the Mississippi Valley, and with the Toltecs and Aztecs, may have had an agricultural out-post at St. Ignace. The vestiges of a mound have been traced in the neighborhood of Point La Barbe. No tradition, however, referring to that people is found among our Indians. The earliest inhabitants known to the latter

were the *Mishinimaki*, or, as they now call them, *Mishinimakinago*.

According to the statement of a few still surviving at the time of the French occupation, that tribe was all but exterminated by the Iroquois, in retaliation for a successful raid made by them into the country of the latter.



EARLY FRENCH VISITORS, AND TRANSIENT INDIAN SETTLERS.

John Nicolet, on his remarkable journey from Canada to Green Bay—about 1634—was undoubtedly the first white man that saw the Island of Mackinac, and, coasting around the little peninsula, entered Lake Michigan.

From the meagre account left of his journey, nothing can be gleaned regarding the inhabitants of the Mackinac country at that period.

But whatever Indian population that intrepid traveler may have met there, the whole neighborhood was deserted twenty years later, when the ascendancy gained by the Iroquois in consequence of their destructive onslaught on the Hurons (1649), had compelled all the little Algonquin clans on Lake Huron to seek safer quarters on Lake Superior and Green Bay. In 1651, or perhaps the year following, the small tribe of Tionontate Hurons, on their flight before the Iroquois, reached Mackinac, and deeming the island a safe retreat, held it for about two years; but being deceived in their expectation, retreated to the islands at the mouth of Green Bay, and later on, to its head.

Some of the old clearings which dot the wooded part of Mackinac Island may date back to that period, for the Tionontates were tillers of the soil. In the autumn of 1654, two young Frenchmen, convoyed by Indians, passed Mackinac, on their way to Green Bay. They repassed the island in the summer of 1656, with fifty canoes laden with fur for the Canada market, and manned by five hundred Hurons and Algonquins.

The next Frenchman known to have passed the strait was Nicolas Perrot, to whose *Memoirs* we are indebted for a

portion of what we know of those early times. He made his first journey to Green Bay about 1665. From that date down to the end of the century, Perrot was a frequent visitor at Mackinac, and on some occasions played a conspicuous part in the transactions between his countrymen and the Indians at that post. At length the Black Gown arrived. Father Claude Allouez was the first of the Jesuit missionaries who saw the far-famed island. He had left *La Pointe du St. Esprit* on Lake Superior in the summer of 1669, and started from Sault Ste. Marie, November 3rd, with two French companions and some Pottawatomie Indians. From November 5th to 11th, he lay wind and snow-bound on "Little St. Martin's Island," to which he probably gave its name, the day of his departure being St. Martin's day. Crossing over from "Big St. Martin's Island" to the opposite shore, he met two Frenchmen and a few Indians, who endeavored in vain to make him desist from his intended visit to Green Bay, so late in the season.

While coasting along the shore, with the island in view, the missionary listened with pleasure to the recital, by his Indian companions, of some of the legends which the author of Hiawatha has put into English verse. Hiawatha is the Mena-bosho, or Nena-bosho, of the Algonquins; and the Island of Mąckinac was considered as his birthplace; and again, after the flood, as the locality where that civilizer of mankind, observing a spider weaving its web, invented the art of fishing with gill-nets. Father Allouez reached the head of Green Bay after a month's journey full of hardship and peril.

THE MISSION OF ST. IGNATIUS—FATHER MARQUETTE—HIS CHAPEL.

In the fall of 1670, Father Claude Dablon, in his capacity as Superior of the Jesuits on the upper lakes, selected the point north of the strait, then first called *La Pointe de St. Ignace*, as the site of a new missionary establishment in the place of the mission at *La Pointe du St Esprit*, on Lake Superior, then on the point of being abandoned. One of the fathers, most likely Dablon himself, spent the winter on the spot, in all probability within the limits of the present village of St. Ignace, and put up some provisional buildings.

A few Indians only, wintered in the neighborhood, but new and permanent settlers were expected; first of all the wandering Tionontate Hurons. Leaving Green Bay, 1656 or 1657, that remarkable clan, then consisting of about 500 souls, had reached the Upper Mississippi, and after many adventures and reverses, finally settled on the Bay of Shagawamigong—now Ashland Bay, Wis.—where Father Allouez met them in 1665. Since the autumn of 1669, they had been under the care of Father Marquette, who was now (1671) to accompany them back to the Mackinac country.

The party arrived at St. Ignace towards the end of June, at the earliest, for at the great gathering of Indians and French in Sault Ste. Marie, June 14th, they had not yet reached the Rapids.

The exact site of Father Marquette's temporary chapel and hut (cabane) is not known. It appears, however, from some incidental remarks in that Father's report and in a later *Relation*, that those humble buildings stood at some, though not a very considerable, distance from the Huron fort near which the second church was built. On December 8th,

1672, Joliet arrived with orders from the Governor of New France and the Superior of the Jesuits in Quebec for Father Marquette, to accompany him on his journey of discovery.

The party spent the winter in St. Ignace, and started May 17th, 1673. At that time the Hurons in St. Ignace numbered 380 souls.

Some 60 Otawas of the Sinago clan had lately joined them.

THE HURON FORT.—SECOND CHURCH.

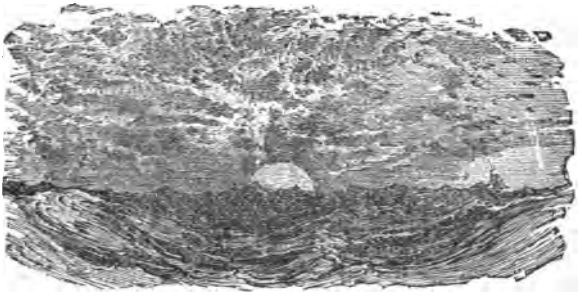
In the second year of Marquette's stay, the Tionontates began to build their fort or palisaded village. According to LaHontan's plan, it occupied about the middle of the level ground surrounding East Moran Bay. And there it remained until the Hurons' departure for Detroit, about 1702. Soon after Marquette's departure, Fathers Henry Nouvel and Philip Pierson, abandoning the old site, built a substantial, though small, church and an adjoining residence, protected, after the fashion of the times, by a palisade enclosure. In this new church Father Marquette's remains were interred, June 9th, 1677.

There can be no doubt about its position. The Jesuits' report of 1678 places it in close proximity to the Huron fort. So does LaHontan, in 1688. His plan shows it south of the fort or village, from which he says: "It is only separated by a palisade enclosure."

And there it undoubtedly remained until its destruction by fire, about 1706.

ALGONQUIN VILLAGE AND CHURCH.

Soon after Marquette's departure, several clans of Otawas and kindred tribes—all comprised by the missionaries under the name of Algonquins—made their appearance and settled on the shore of Lake Huron, a little over two miles from the Jesuits' residence, accordingly near the bluff called by the Indians the "She Rabbit," south of the "He Rabbit," or "Sitting Rabbit" (Rabbit's Back). Here too a church, and a dwelling house for the Otawa missionary, were built. According to Hennepin, who officiated in it, it was covered with bark. In 1679, LaSalle honored it with his visit. Of its later history nothing is known. Besides a floating population, sometimes not inconsiderable, the "Algonquin village" contained, in 1677, as many as 1300 souls, the principal clan being that of the Kishkako.



REMOVAL OF THE ALGONQUIN VILLAGE.

LaHontan, who visited St. Ignace in the spring of 1688, is silent about that church and settlement, but places an Otawa village in the immediate neighborhood of the Hurons, on East Moran Bay, stating at the same time that during his stay, the Otawas, apprehending some trouble with their Huron friends, began to fortify themselves on a neighboring bluff. From this it would appear that the Algonquins, or Otawas—a name then applied to most of the northwestern Algonquins—had, within the last few years, moved about two miles south. The former presence of an Indian population on the bluff above that part of St. Ignace popularly called "*Vide Poche*," is proved by the numerous articles of Indian and French manufacture ploughed up there by some of the present settlers. The local tradition also places a fort on that hight.



THE OTAWA VILLAGE AT GROS CAP.

In 1677, or shortly before, another body of Algonquins—Otawas properly so called—came to swell the Indian population of St. Ignace.

They settled, it appears, on the shore of Lake Michigan, between Point La Barbe and Gros Cap. This assumption seems necessary to reconcile the statements, in the Jesuits' report of 1678, regarding the respective distances between their residence (near the Huron village) and the two Indian settlements, the Algonquin village and the "New Otawa village." The existence of a large Otawa settlement near Gros Cap, in 1699, is certain from the account given by the Missionary Buisson de St. Côme of his journey from Mackinac to the Lower Mississippi. The party, of which the noble Tonty was one, sent their canoes *around the point* to the Otawa village, and walked themselves across the "portage." The village counted then about 1500 souls.

In 1702, these Otawas followed Cadillac, with the bulk of the Indian population of St. Ignace, to his new establishment on the Detroit river, but soon returned to their old quarters, and finally went over to the northwestern shore of Lower Michigan, where their descendants are still living. It was during their second stay on West Moran Bay that the famous trader who left his name to it lived among them. The remains of their dead, together with wampum, glass beads and other articles of Indian and French manufacture, are frequently found in the sandy ground at the head of the little Bay.

ST. FRANCIS BORGIA'S CHAPEL.

For the accommodation of the two settlements—the Algonquin Village on Lake Huron, and the new Otawa Village on Lake Michigan—Father Henry Nouvel built a church of bark at a distance of about two and a half miles from the residence and church of St. Ignatius; and, in honor of the first general of the society who sent missionaries to America, named it the church of St. Francis Borgia. There, with Father Enjalran, he passed the winter of 1677–8, in a wigwam adjoining the chapel, receiving and instructing daily frequent visitors from both villages. We do not know how long that chapel remained in use.

Duluth, who spent the winter of 1680–1 in St. Ignace, still gives Father Enjalran the title of missionary of St. Francis Borgia.

The (surmised) removal of the Algonquins from the Rabbit Buttes must have made the position of the chapel isolated, as it was no longer on the thoroughfare between the two settlements.

THE FRENCH VILLAGE.

The presence of French settlers at St. Ignace, is first mentioned at the occasion of Father Marquette's burial. According to the report of the following year (1678), the singing at the church of St. Ignatius was alternately in Latin, Huron and French. The fur and corn trade kept pace with the increase of the Indian population. LaSalle's arrival on the Griffon (1679), caused quite a stir in the commercial metropolis of

the West, for nothing less than that the village of St. Ignace was, and remained, until supplanted by Detroit. Hennepin, who wintered at the post (1680–1), mentions his enrolling forty-two traders into a religious confraternity. LaHontan locates the houses of the French settlers in two or three rows along the bend of the shore, south of the Jesuits' residence. As a matter of course, the whole French population, with the exception of a few lawless *coureurs de bois*, disappeared with the removal of the Indians to Detroit.



HISTORICAL EVENTS,

CHRONOLOGICALLY ARRANGED.

1534. James Cartier, a Frenchman, discovered the St. Lawrence River.

1608. Samuel de Champlain founded Quebec.

1634. John Nicolet passes the straits on his way to and from Green Bay.

1642. The city of Montreal founded.

1650–51. The Indian settlers of the neighborhood together with large numbers from Manitoulin, Thunder Bay and Saginaw, mostly Otawas, intimidated by Iroquois prowess retire to Green Bay.

1653. Eight hundred Iroquois warriors pass the strait. Failing to take the Huron fort on Green Bay after a protracted siege, they break up, one division marching south, the other sailing northward. The former are cut down by the Illinois, the latter routed by the Ojibwa, Missisaki and Nigik (Otter) Indians, on Lake Huron.

1654. Two French traders pass St. Ignace, on their way to Green Bay, they return in 1656 with a large trading party 60 canoes) of Hurons and Otawas.

1665, or earlier. Nicolas Perrot passes on his first visit to the Pottawatomi, on Green Bay.

1669. November 11th, Father Allouez passed Point St. Ignace, on his journey from Sault Ste. Marie to Green Bay: he relates the following Indian tradition:

They say that this island is the native country of one of their gods, called "The Great Hare," who created the earth, and that it was on this island that he invented the nets for taking fish, after having attentively

considered a spider while constructing its web for catching flies. They believe that Lake Superior is a pond made by the beavers, the banks of which were double; the first, at the place which we call the Sault, the second, five leagues lower down. In coming up the river, they say, this same god first encountered the second embankment, which he tore entirely away; and for this reason there are no falls or turbulent waters at these rapids: as for the first, being in a hurry, he only walked over it and trampled it to pieces, in consequence of which there still remain large falls and boiling waters.

This god, they add, while pursuing a beaver in the upper lake, crossed at a single step, a bay eight leagues in width. In view of so powerful an enemy, the beavers thought it best to change their place and consequently withdrew to another lake; from thence they afterward, by aid of the rivers that flow from it, arrived at the North Sea, intending to pass over to France; but finding the water bitter (salt), they lost heart, changed their intentions, and spread themselves among the rivers and lakes of this country.

This is the reason why there are no beavers in France, and why the French have to come here in search of them.

1670–71. Father Dablon, or another Jesuit (possibly Marquette), winters at Michilimackinac, laying the foundation of the Mission of St. Ignatius.

1671. End of June, or later. The Tionontate Hurons, with Father Marquette, arrive from Shagawamigong (Ashland Bay, L. S.)

Autumn. The Otawas of Manitoulin, on the war-path against the Sioux, arrive with a large supply of arms and ammunition lately obtained in Montreal. Joined by the Hurons of the new settlement, and—on Green Bay—by the Pottawatomies, Sacs and Foxes, they march through northern Wisconsin—a well-armed body of a thousand warriors—and confidently attack the Sioux in the St. Croix Valley. Utterly defeated, they retreat through the snow-covered woods, amidst sufferings and privations that lead to acts of cannibalism. The heavy loss sustained by the Hurons, who bravely covered the rear, accounts for the diminished numbers of the tribe, as stated by Marquette.

1672. The Hurons build their fortified village on East Moran Bay. December 8th, Joliet arrives and winters at St. Ignace.

1673. May 17th, Joliet and Marquette, with five other Frenchmen, start on their voyage of discovery.

1673 or '74. A large body of Otawas and other Algonquins, principally Kishkakos, coming from Manitoulin and the opposite shore settle near Rabbit's Back. Father Henry Nouvel, Superior of the Otawa Missions, takes charge of them. Father Philip Pierson becomes pastor of the Hurons.

1674–75. The second and permanent church of St. Ignatius and the Jesuits' residence are built at the side of the Huron village.

1675. November 8th, Father Nouvel, with two French companions, starts on a journey to Saginaw Bay and the interior of Lower Michigan. He arrives near the head waters of Chippewa River, December 7th, builds a chapel (the first on the Lower Peninsula), and winters with the hunters of the Amik (Beaver) Clan.

1676, or thereabouts. Another large body of Otawas arrive and settle near Gros Cap, on Lake Michigan.

1677. June 7th, The Kishkako Indians, accompanied by a number of Iroquois, bring Father Marquette's remains to St. Ignace, where they are interred, on the following day, within the Jesuits' chapel.

October. Father Enjalran arrives to assist Father Nouvel in the Otawa Mission.

1677–78. Father Nouvel builds the chapel of St. Francis Borgia in the woods, between Rabbit's Back and Gros Cap. Himself and Father Enjalran winter there. The French and Indian trade begins to assume larger proportions.

LASALLE, HENNEPIN AND HENRY DE TONTY ARRIVE AT MICHILIMACKINAC, ON THE "GRIFFON."

1679. LaSalle, on his first expedition to Illinois, arrives and spends some days at the settlement.

The most remarkable character among the explorers of the Mississippi Valley, in the latter half of the seventeenth century, was Robert Cavelier de LaSalle. Viewed in the light and sense of worldly enterprise, he is to be considered as surpassing all others in lofty and comprehensive aims, in determined energy and unyielding courage, both moral and physical. He faltered at no laborious undertaking; no distrust by nerveless friends, no jealous envy or schemes of active enemies, no misfortune damped the ardor of his plans and movements. If there was a mountain in his track, he could scale it; if a lion beset his path, he could crush it. Nothing but the hand of the lurking assassin could quench the fire of that brave heart. We may briefly say, that LaSalle was born in the city of Rouen, France, November 22, 1643. The name LaSalle was borrowed from an estate, in the neighborhood of Rouen, belonging to his family, the Caveliers. Robert was educated at one of the Jesuit seminaries, and as one of that order he continued a short time; but in 1666, he came to America, and it is said that he made early exploration to the Ohio, and was possibly near the Mississippi before Joliet and Marquette's voyage hither. We can here only allude to a few items and facts in LaSalle's career. It was a marked incident, and so appears on the historic page, when LaSalle, in 1679, voyaged to Green Bay on the "Griffon," the first sail vessel of the lakes above the Falls, and which he had built on the bank of

Cayuga Creek, a tributary of the Niagara. But that business trip was a mere pleasure excursion when compared with the efforts required of him to engineer and bring about certain indispensable preparations, involving ways and means, before the keel of that renowned craft should be laid, and before she spread her wings to the breeze and departed outward from Buffalo Harbor of the future. And what an unhesitating morning-walk was that of his, in 1680, when he set out on foot from the Fort which (not him) they termed *Broken Heart*, where Peoria now is, to go, some twelve hundred miles perhaps, to Fort Frontenac, where Kingston now is, at the lower end of Lake Ontario. His unyielding purpose was not to be delayed, but accelerated, by the avalanche of misfortune which had fallen on him. He could not wait for railroads, nor turnpikes, nor civilization: he could not even wait for a canoe navigation, for it was early spring—in the month of March—when the ice still lingered by the lake shores, and was running thickly in the streams. So, with one Indian and four white men, with a small supply of edibles, yet with a large stock of resolution, he took his way. The journey was accomplished, and he was back on Lake Michigan in the autumn ensuing. It has been suggested that his own enduring, iron nature, as it might be called—unbending as it was in its requirements of others—served, perhaps, to create enmities and to occasion the final catastrophe. It may have been so; but whatever view may be taken, the doings of LaSalle must be called wonderful, his misfortunes numberless, and his death sad. The day on which LaSalle was killed is said to have been March 19, 1687.

HENRY DE TONTY.

There is much of romantic interest in the life of Henry de Tonty which will ever attract attention to the story of his experience in the wilds of America. He was born in Naples, Italy, in or near the year 1650. In a memoir, said to be written by him in 1693, he says: "After having been eight years in the French service, by land and by sea, and having had a hand shot off in Sicily by a grenade, I resolved to return to France to solicit employment." It was at the time when LaSalle had returned from America, and was getting recruits and means for his Western enterprise. The prime minister of Louis XIV., he that was called the great Colbert, knowing the soldier Tonty well, specially provided that the important project to be undertaken by LaSalle should have the benefit of the personal aid of Tonty, who, though maimed and single-handed, was yet ready to go forth to dare and to do. Tonty says: "We sailed from Rochelle on the 14th of July, 1678, and arrived at Quebec on the 15th of September following." We can not, of course, attempt to follow the brave and capable lieutenant of LaSalle in his various movements, even if we had a knowledge of them; yet we may say, that if a trustful agent or manager was needed for any adventure by LaSalle, Tonty was the man to fill the requirement. If a fort was wanted, he was the architect and overseer to construct it; if a peaceable envoy to the Indians was required, he was the gifted embassador; if a tribe needed chastisement in battle, he was the able captain of the forces. We need not cite examples. Tonty was provided with some sort of a metallic arrangement as a substitute for the loss of part of an arm; and he was known, it is said, far and near, among the tribes of red men, as "Le Bras

de Fer," or, *The man with the iron arm.* If we rightly remember, more than one tale has been constructed by novel-writers, with its scenes laid in the Far West, presenting Tonty as the principal character. In long time past, an island at the lower end of Lake Ontario was known as, and called, the *Isle of Tonty*, being named after our hero—the man with the iron arm; but the name was afterward changed to that of *Amherst.* Whatever the deserts of the titled General Jeffrey Amherst may have been, Henry de Tonty was the greater man of the two. Tonty died at Fort St. Louis, on Mobile Bay, in the year 1704.

LOUIS HENNEPIN.

Louis Hennepin, a Recollect of the order of St. Francis, was born at Ath, France, in 1645. He sailed for Canada in 1675, on the "Saint Honore." LaSalle was, also a passenger on the same vessel.

Hennepin left Quebec in 1678, and set out with LaSalle to explore the country lying south and west of Lake Michigan.

On Cayuga Creek, a tributary of the Niagara River, into which it empties from the American side, five miles above the Falls, LaSalle built the "Griffon," upon which they embarked, setting sail August 7th, arriving at Michilimackinac August 27th, 1679.

From his minute description of the bay, the shore, etc., the Rev. Edward Jacker says: The Bay where the "Griffon" anchored is that which is overlooked by two steep and rocky bluffs famous in Indian tradition, and called by the Indians "He" and "She" Rabbit. The former is known as "Rabbit's Back." The Kiskakon Otawas were there in 1677.

1679. They arrived at Green Bay September 22d, and from there LaSalle sent the "Griffon" back, and it is sup-



Hon. P. W. HOMBACH,
First Postmaster of the City of St. Ignace, Mich.

posed to have been wrecked off the entrance to Green Bay, as a severe storm arose, and it did not reach Michilmackinac.

After various mishaps Hennepin reached the Mississippi, which he ascended to the Falls of St. Anthony, in the spring of 1680.

1680. Duluth and Hennepin arrive from the Upper Mississippi, by way of Green Bay. They winter at St. Ignace.

1681. LaSalle passes St. Ignace on his second journey to Illinois. M. De Villeraye is appointed commandant by Frontenac about this time.

1683. The fur trade declines in consequence of the danger of transportation, occasioned by Iroquois hostility. Hence distress among the traders, and dissatisfaction among the Indians.

1684. Mons. De La Durantaye in command at Michilimackinac. The French and Indian forces commanded by De La Durantaye, with Duluth as lieutenant, and Perrot as "manager" of the Otawas, set out to join in De La Barre's inglorious expedition against the Iroquois.

The Indian estimation of French power and valor is on the wane. During De La Durantaye's absence, M. De La Valtrie acts as commandant.

1685. All the French in the Upper Lake region are placed under the authority of the commandant of Michilimackinac (M. De La Durantaye). This measure remaining in force until the abandonment of the post. Michilimackinac, already the commercial emporium of the Northwest, becomes also its military centre.

Nicolas Perrot arrives with orders from the governor, prohibiting the Otawas to march against the Foxes on Green Bay. He succeeds in restoring peace between the two tribes through the intermediation of an Ojibwa chief, whose daughter (a captive among the Foxes) he saves from the stake and restores to her father.

1686. Dissatisfaction among the Indians. Most of the clans are leaning towards the Iroquois and the English, as the stronger party and better able to supply their wants. The English endeavor to bring about a rupture by forwarding supplies and liquor to Michilimackinac.

1687. De La Durantaye sets out with the French force to take part in Dènonville's expedition against the Senecas. He arrests, in the neighborhood of the settlement, thirty English traders, and as many more on Lake Erie. The timely arrival of Perrot with the Green Bay Indians obviates the necessity of the commandant returning with the prisoners, too numerous for his safety, in a hostile neighborhood. He proceeds to Niagara, where the Otawas and Hurons, marching overland from Lake Huron, join him; they take part in a victorious attack on 800 Iroquois (July). The capture of those English parties probably prevented the massacre of the French in Michilimackinac, by the Hurons and Otawas.

1688. May. LaHontan arrives with a small force (from a fort near the outlet of Lake Huron), and spends a month in the settlement. He obtains with difficulty a supply of corn. The Otawas, distrusting the Hurons, fortify themselves on the Bluff, north of East Moran Bay. Joutel, Cavelier, and other survivors of LaSalle's expedition to Texas (having wintered on Green Bay) pass the settlement on their way to Quebec and France. Kondiaronk, or Le Rat, the great Huron chief, departs at the head of one hundred men against the Iroquois, but plots with them the destruction of the Otawas by stratagem. The plot proves abortive, in consequence of Perrot and the missionaries gaining knowledge of it; Le Rat confesses his guilt. Perrot, returning from the Mississippi with three female Ojibwa prisoners delivered to him by the Foxes, snatches five Iroquois warriors from the stake, to which they were condemned by the Otawas, in spite of the commandant's and the missionaries' remonstrances.

1689–90. The Otawas, at the instigation of the Hurons, resume their project of effecting a reconciliation with the Iroquois. They send back to the Senecas the prisoners taken from them, and make arrangements for a meeting in the following year. Father De Carheil, being informed of their plan, warns the governor by a messenger sent in the winter. Frontenac prepares a large convoy to reinforce Michilimackinac.

1690. Spring. The Otawas take steps towards an alliance with the Iroquois, and—as a token of good will—meditate the massacre of the French traders.

End of June or beginning of July. The post is saved by the arrival of M. De La Porte Louvigny (who relieved Durantaye as commandant), with Perrot, and with an Iroquois prisoner, the evidence of a victory gained on the Otawa River over a waylaying party (June 2d). The prisoner is given, for execution, to the vacillating Hurons, who, dreading a final breach with the Iroquois, are disposed to spare him; but yielding to the commandant's peremptory order, brain him after a short torture.

Perrot, boldly haranguing the chiefs, assembled at the Jesuits' residence, reproaches them with their treachery, and endeavors to show them the folly of doubting the power of the French. They promise to amend.

1691. De Courtemanche and De Repentigny arrive with the news of the French victory over the English fleet before Quebec.

1692. Otawa and Huron warriors co-operate in driving the Iroquois from the St. Lawrence, and in the invasion of their territory by detached parties.

August. Two hundred Otawas from Michilimackinac arrive at Montreal in quest of munition.

1693. A great amount of fur is waiting transportation; on account of the Iroquois infesting the Otawa, the Indians



South Sally-Port.

will not venture the journey without a sufficient escort. Frontenac being informed, despatches the Sieur d'Argenteuil with orders for the commandant to send all the French he can spare down with the convoy.

August 4th. Two hundred canoes from Michilimackinac, freighted with 80,000 francs worth of beaver, arrive at Montreal, together with the principal chiefs of the western tribes. A great council is held, and the Indians return charmed with the governor's manner, and laden with presents.

1694. July. De Louvigny leaves for the colony with a great convoy of furs.

The Hurons contemplating a removal, are again suspected of treacherous intentions. Opposed in their purpose by the commandant and the Otawas, one half of the tribe consent to stay; the other half go to live with the Miamis on the St. Joseph River. (M. Tilly De Courtemanche commandant there, since 1693.)

De La Porte Louvigny is superseded by De La Motte Cadillac, the last commandant of "Ancient Michilimackinac." (Louvigny becomes afterwards [1712] first commandant of New Michilimackinac, commonly called "Old Mackinac.")

1695. Cadillac advises the governor of the necessity of a grand expedition against the Iroquois in order to prevent the defection of the western tribes. Frontenac contents himself with harassing the enemy, in which he is aided by Michilimackinac Indians, who return with a great number of prisoners.

At a great meeting of western chiefs in Montreal, Frontenac emphatically gives them to understand that they must look upon every French officer, residing among them, as subject to the orders of the one in command at Michilimackinac.

The officers in command at the several posts, at that period, are: Tilly De Courtemanche, D'Ailleboust De Mantet,

D'Ailleboust D'Argenteuil, De Lisle, Vincennes, La Decouverte, and Perrot.

Le Baron, a Huron chief, concludes a treaty with the Iroquois. Cadillac with difficulty succeeds in suspending its execution. An Indian deputation goes to Montreal to insist (as advised by the commandant) on a reduction in the prices of goods. Frontenac partly satisfies them.

The French court unable to cope with the evils springing from the system of trading licenses, ineffectually orders the evacuation of the post and the return into the colony of all soldiers and traders (*coureurs de bois*), in the West.

1696. The Hurons and some Otawas are already hunting with the Iroquois.

Cadillac dispatches a war party, consisting chiefly of Pottawatomies and Algonquins. The Iroquois, though warned by the Hurons, lose thirty scalps, and thirty-two prisoners, who are brought to Michilimackinac. Some Hurons found among them are restored to their tribe.

In consequence of the Hurons' machinations, but few Michilimackinac Indians take part in the campaign against the Onondago and Oneida.

D'Argenteuil starts with 50 Frenchmen, but arrives too late.

Le Baron, with thirty Huron families, goes to settle near Albany. Kondiaronk, now permanently gained over to the French cause by Father de Carheil, prevents the rest of the tribe from following them.

1697. Frontenac, in reply to the king's order (of 1695, received late in 1696), insists on the posts of Michilimackinac and St. Joseph being retained, with a garrison sufficient to keep off English traders (twelve or fifteen soldiers with an officer), and on twenty-five canoe loads of goods being annually sent to each place. His advice prevails in the king's council.

Rumors of an impending war with England arriving, Cadillac starts with a great number of Frenchmen, and three hundred Sacs, Pottawatomies, Otawas and Hurons. They arrive in Montreal towards the end of August.

1700, September 8th. Kondiaronk and a deputy of the four Otawa clans sign a provisional treaty of peace with the Iroquois, at Montreal.

De Courtemanche and Father Enjalran go to visit the other western tribes and persuade them to accede to the treaty.

1701. Otawa hunters fight a party of Iroquois who trespass on their grounds, and bring the chief to Michilimackinac as a prisoner.

De Courtemanche and Father Enjalran, greatly aided by Kondiaronk, bring their negotiations with the tribes to a successful issue. Father Enjalran leaves Michilimackinac in June, with two liberated Iroquois prisoners. Courtemanche starts after the arrival of the Indian delegates, with a fleet of 144 canoes.

Sieur De La Motte Cadillac founded the present city of Detroit, building Fort Pontchartrain, near the present Jefferson avenue, Shelby and Woodbridge streets.

At the great meeting convened at Montreal, August 1st, for the conclusion of peace between the Iroquois, and the French and their allies (Illinois, Miamis, Kickapoos, Foxes, Winnebagos, Pottawatomies, Menomonees, Otawas, Ojibwas, Hurons, Algonquins, Abenakis and others, being represented), Kondiaronk, almost in a dying state, makes a last speech of great effect. He dies the following night, and is buried, with great demonstrations of respect, in the principal church of Montreal.

August 4th. At the last general assembly (1,300 Indians being present), the treaty is signed by thirty-eight deputies.

The Otawas of Michilimackinac ask for Father Enjalran



REV. FATHER EDWARD JACKER,

Discoverer of Marquette's Grave.

and Nicolas Perrot, and insist on the prohibition of the liquor trade in their country.

1702–3. The Hurons and a part of the Otawas, upon Cadillac's pressing invitation, remove to Detroit.

1705. The remaining Otawas having broken the peace, De Louvigny comes to bring them to reason. He returns to the colony with Iroquois prisoners given up to him by the Otawas. De Vincennes follows with the chiefs. They apologize to the Iroquois, and peace is restored.

Not a single Christian Indian remaining; the Otawas, since the departure of the Hurons proving unmanageable, and the licentiousness of the bush-lopers (*coureurs de bois*) exceeding all bounds, the missionaries (De Carheil, Marest, and perhaps Enjalran) burn the church and house, and leave for Quebec. Governor General de Vaudreuil sends orders to all the French at Michilimackinac to come down to the colony.

1712. Governor General de Vaudreuil sent De Louvigny to re-establish Fort Michilimackinac, which he did, but on the south shore.

1721. Peter Francis Xavier Charlevoix at Michilimackinac.

1728. Sieur Marchand De Lignery's expedition at Michilimackinac.

1730. Sieur De Buisson in command at Michilimackinac.

1761. As a consequence of the surrender of Quebec, on the 18th of September, 1759, the French-Canadian posts were given up to the British, but the latter did not arrive at Michilimackinac until September 28th, 1761, when Captain Belfour, of the 80th Regiment, arrived from Detroit with a detachment of the 60th and 80th Regiments. Leaving Lieutenant Leslie, of the Royal American or 60th Regiment, with one sergeant, one corporal, one drummer, and twenty-

five privates of the same regiment, Captain Belfour and his party, on October 1st, proceeded to Green Bay, Wis.

Although the British occupied and controlled Canada, it was not formally ceded to Great Britain until 1763.

The preliminaries of peace were signed at Fontainebleau, November 3d, 1762, between the courts of France, Spain and Great Britain. By the definitive treaty signed at Paris, February 10th, 1763, by these three great powers together with Portugal, Canada was ceded to Great Britain, and Louisiana to Spain in exchange for Florida, and the Bay of Pensacola, which Spain gave up to Great Britain to recover Cuba.

Louisiana was retroceded to France by the treaty of St. Idelfonso, October 1st, 1800, and purchased from France by the United States in 1803.

CONSPIRACY OF PONTIAC.

1763. Under this conspiracy eleven posts were attacked, and eight captured.

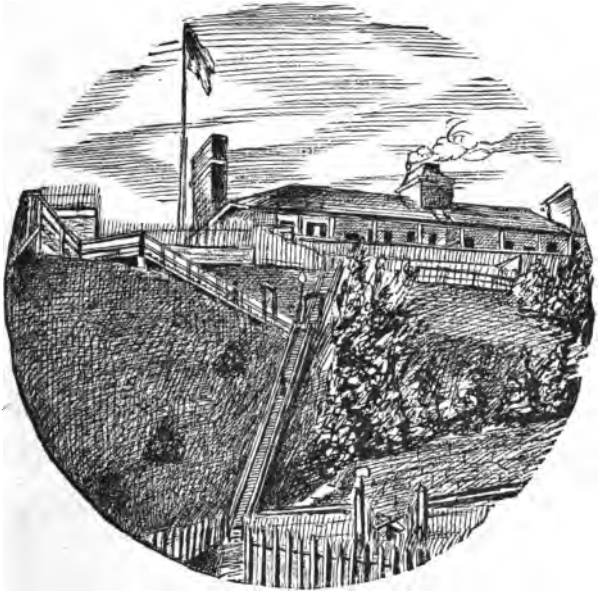
June 2d. Fort Michilimackinac was captured. The garrison consisted of Captain Etherington, Lieutenants Jamet and Leslie, and about thirty-five men. A band of Chippewas, while playing a game of ball just outside of the Fort, knocked the ball, as if by accident, so that it fell inside the stockade; the players rushed after it, and seizing their weapons from squaws, who had them concealed under their blankets, and had previously entered the Fort as a part of the plot, they raised the war-whoop and fell upon the garrison. Lieutenant Jamet and fifteen men were killed. Captain Etherington and Lieutenant Leslie, who were watching the game of ball, and the rest of the garrison were taken prisoners; they were afterwards ransomed by Lieutenant Gorell and his command from the Fort at Green Bay.

1780. July 15th. The British abandon the Fort at "Old Mackinac" and transfer the garrison to Mackinac Island, where they build the present Fort Mackinac. The history of "Modern Mackinac" properly begins at this date.

1783. By the definitive treaty of peace between Great Britain and the United States, made and signed at Paris, September 3d, 1783, by David Hartley on the part of Great Britain, and by John Adams, Benjamin Franklin, and John Jay on the part of the United States, the post of Michilimackinac fell within the boundary of the United States, but under various pretenses the English refused to withdraw their troops, and occupied it with other lake posts.

1794. By the second article of the treaty of amity, commerce and navigation, between Great Britain and the United States, concluded at London, England, November, 19th, 1794, and signed by Baron Grenville, on the part of Great Britain, and by Hon. John Jay, on the part of the United States (ratifications exchanged October 28th, 1795, and proclaimed February 29th, 1796), it was stipulated that from all posts within the boundary lines assigned, by the treaty of peace to the United States, the British troops should be withdrawn on or before June 1st, 1796.

1795. By stipulation 13, article 3, of a treaty of peace between the United States and the tribes of Indians called the Wyandots, Delawares, Shawnees, Otawas, Chippewas, Pottawatomies, Miamis, Eel Rivers, Weas, Kickapoos, Pinkeshaws and Kaskaskias, made at Greenville, Ohio, on the 3d of August, 1795, and signed by General Anthony Wayne, on the part of the United States, and by the Sachems and Warchiefs of the said tribes, the Indians ceded to the United States "the post of Michilimackinac, and all the land on the island on which that post stands, and the main land adjacent, on which the Indian title has been extinguished by gifts or grants, to the French or English Governments; and a piece



View from Steps of P. E. Church.

of land on the main to the north of the island, to measure six miles, on Lake Huron, or the strait between Lakes Huron and Michigan, and to extend three miles back from the water of the lake or strait; and also, the island "Bois Blanc," the latter being an extra and voluntary gift of the Chippewa nation."

1796. October. Two companies of United States troops, under the command of Major Henry Burbeck, with Captain Abner Prior and Lieutenants Ebenezer Massay and John Michael, arrived and took possession of the post of Michilimackinac.

1802. In the year 1800 the Connecticut Missionary Society sent Rev. David Bacon (father of the late Rev. Dr. Leonard Bacon, of New Haven, who was born in Detroit in 1802) as a missionary to our frontier; he arrived at Detroit August 11th, 1800, where he was entertained at the house of the commandant, Major Thomas Hunt, U. S. A.

Mr. Bacon left Detroit, with his family, and came to Mackinac in June, 1802, where he remained, teaching and preaching until August, 1804, when he was recalled.

Rev. David Bacon was the *first* Protestant who preached at Mackinac.

1812. June 18th, war with Great Britain was declared by the Congress of the United States by a vote of 79 to 40 in the House, and 19 to 13 in the Senate. June 19th, war was formally proclaimed by President Madison.



MAJ. WM. WHISTLER, U. S. A.,

Commanding Fort Mackinac, 1833.

SURRENDER OF FORT MICHILIMACKINAC.

DETROIT, August 4th, 1812.

SIR—I take the earliest opportunity to acquaint Your Excellency of the surrender of the garrison of Michilimackinac, under my command, to his Britannic Majesty's forces under the command of Captain Charles Roberts, on the 17th ultimo, the particulars of which are as follows: On the 16th, I was informed by the Indian Interpreter that he had discovered from an Indian that the several nations of Indians then at St. Joseph (a British garrison, distant about forty miles) intended to make an immediate attack on Michilimackinac.

I was inclined, from the coolness I had discovered in some of the principal chiefs of the Ottawa and Chippewa nations, who had but a few days before professed the greatest friendship for the United States, to place confidence in this report.

I immediately called a meeting of the American gentlemen at that time on the island, in which it was thought proper to dispatch a confidential person to St. Joseph to watch the motions of the Indians.

Captain Michael Dousman, of the militia, was thought the most suitable for this service. He embarked about sunset, and met the British forces within ten or fifteen miles of the island, by whom he was made prisoner and put on his parole of honor. He was landed on the island at daybreak, with positive directions to give me no intelligence whatever. He was also instructed to take the inhabitants of the village, indiscriminately, to a place on the west side of the island where their persons and property should be protected by a British guard, but should they go to the Fort, they would be subject to a general massacre by the savages, which would be inevitable if the garrison fired a gun. This information I received from Doctor Day, who was passing through the village when every person was flying for refuge to the enemy. I immediately, on being informed of the approach of the enemy, placed ammunition, etc., in the Block houses; ordered every gun charged, and made every preparation for action. About 9 o'clock I could discover that the enemy were in possession of the heights that commanded the Fort, and one piece of their artillery directed to the most defenceless part of the garrison. The Indians at this time were to be seen in great numbers in the edge of the woods.

At half-past 11 o'clock the enemy sent in a flag of truce, demanding a surrender of the Fort and island to his Britannic Majesty's forces. This, Sir, was the first information I had of the declaration of war; I, however, had anticipated it, and was as well prepared to meet such an event as I possibly could have been with the force under my command, amounting to 57 effective men, including officers. Three American gentlemen, who were prisoners, were permitted to accompany the flag: from them I ascertained the strength of the enemy to be from nine hundred to one thousand strong, consisting of regular troops, Canadians and savages; that they had two pieces of artillery, and were provided with ladders and ropes for the purpose of scaling the works, if necessary. After I had obtained this information, I consulted my officers, and also the American gentlemen present, who were very intelligent men; the result of which was, that it was impossible for the garrison to hold out against such a superior force. In this opinion I fully concurred, from the conviction that it was the only measure that could prevent a general massacre. The Fort and garrison were accordingly surrendered.

The enclosed papers exhibit copies of the correspondence between the officer commanding the British forces and myself, and of the articles of capitulation. This subject involved questions of a peculiar nature; and I hope, Sir, that my demands and protests will meet the approbation of my government. I cannot allow this opportunity to escape without expressing my obligation to Doctor Sylvester Day, for the service he rendered me in conducting this correspondence.

In consequence of this unfortunate affair, I beg leave, Sir, to demand that a Court of Inquiry may be ordered to investigate all the facts connected with it; and I do further request, that the court may be specially directed to express their opinion on the merits of the case.

I have the honour to be, Sir, etc.,

PORTER HANKS,
Lieutenant of Artillery.

His Excellency General HULL,
Commanding the N. W. Army.

P. S.—The following particulars relating to the British force were obtained after the capitulation, from a source that admits of no doubt:

Regular troops	46	including 4 officers.
Canadian militia	260	
Total	306	
Savages,		
Sioux	56	
Winnebagoes	48	
Menomonees	39	
Chippewas and Ottawas	572	
	715	Savages.
	306	Whites.
Total	1021	

It may also be remarked, that one hundred and fifty Chippewas and Ottawas joined the British two days after the capitulation.

P. H.

MICHILIMACKINAC, Mich., July 17th, 1812.

CAPITULATION

Agreed upon between Captain Charles Roberts, commanding his Britannic Majesty's forces, on the one part, and Lieutenant Porter Hanks, commanding the forces of the United States, on the other.

ARTICLES.

I. The Fort of Michilimackinac shall immediately be surrendered to the British forces. Granted.

II. The garrison shall march out with the honours of war, lay down their arms, and become prisoners of war, and shall be sent to the United States of America by his Britannic Majesty. Not to serve in this war until regularly exchanged; and for the due performance of this article the officers pledge their word of honour. Granted.

III. All the merchant vessels in the harbour, with their cargoes, shall be in the possession of their respective owners. Granted.

IV. Private property shall be held sacred. Granted.

V. All citizens of the United States of America who shall not take the oath of allegiance to his Britannic Majesty, shall depart with their property from the island in one month from the date hereof. Granted.

(Signed) CHARLES ROBERTS,
Commanding H. B. Majesty's forces.

PORTER HANKS,
Commanding the forces of the United States of America.

NOTES.—Dr. Sylvester Day, U. S. A., was the Surgeon at the Fort. He and his family resided at the time in a house belonging to the late Samuel Abbott, which stood on a lot now owned and cultivated as a garden by Mr. Patrick Donnelly, on the east side of and adjoining his residence on Astor street. Mr. Michael Dousman went to the house and told the inmates of the presence of the British on the island. Dr. Day immediately arose, and taking his family (one of whom, his son, is now General Hannibal Day, U. S. A.), went to the Fort and warned the garrison of the approach of the foe.

His Majesty's forces were under the command of Captain Charles Roberts, of the Tenth Royal Veteran Battalion, and consisted of forty regulars of the same regiment, with two six-pounders, which were embarked at St. Joseph on board the N. W. Co.'s ship, "Caledonia;" two hundred and sixty Canadians, with their employes, and four hundred Indians, with ten batteaux and seventy canoes.

The American troops numbered sixty-three persons, including five sick men and one drummer boy.

There were nine vessels in the harbor, having on board forty-seven men. After the capitulation two other vessels arrived, with seven hundred packs of furs.

The prisoners were sent to Detroit, arriving there August 4th, thence to Fort Fayette, where Pittsburg, Pa., now

stands, where a roll shows them to have been mustered on the 17th day of November, 1812.

Lieutenant Hanks was killed August 16, while still on parole, by a shot fired from the Canadian side, while he was standing in the gateway of the fort at Detroit.

The citizens sought refuge in an old distillery, which was situated under the bluff near the old Indian burying ground, west of the village. The British sent a guard there immediately after landing.

The three American gentlemen (prisoners) referred to by Lieutenant Hanks, went from the distillery to Captain Roberts' command. They were Samuel Abbott, John Dousman and Ambrose Davenport, all prominent citizens of the village, and well calculated to comprehend the true state of affairs.

Fort Holmes was built while the British held possession of the island, in 1812 and 1814. The inhabitants of the village were all forced to contribute labor.

It was called by the British Fort George, in honor of the British king; afterward rechristened by the Americans in honor of Major Andrew Hunter Holmes, who was killed August 4, 1814.

The old ditches can be plainly seen; the parapet was protected by cedar pickets, so planted as to render scaling impossible without a ladder. The covered ways, constructed to shelter the troops, have fallen in. In the centre of the enclosure there was a building used as a block-house and powder magazine. It was removed by the Americans, and is now used as the government stable.

The platform that now crowns the summit, and commands a magnificent view of the Straits and the surrounding country, was built by Captain, afterward Colonel, John N. Macomb, during a survey of the lakes in 1849. As you stand on this platform, three hundred and twenty feet above the

level of the surrounding water, facing toward the flag-staff in the Fort, on your right is Point St. Ignace, four miles distant, the southern extremity of the northern peninsula of Michigan; nearly in front of you lies Mackinaw City; eight miles distant, on the northern point of the southern penin-



Block House, Built in 1780.

sula, a little to the right, is where old Fort Michilimackinac stood, where the massacre of June 2d, 1763, took place; a little farther to the left Cheboygan, eighteen miles distant, and off to the left, where the northern shore and the water seem to mingle and disappear together, is the mouth of the St. Mary's River, thirty-seven miles distant.

NAVAL BATTLE ON LAKE ERIE.

1813. September 10th, the hostile fleets of Great Britain and the United States, on Lake Erie, met near the head of the Lake, and a sanguinary battle ensued. The British fleet consisted of six vessels, carrying sixty-four guns, under command of the veteran Commodore Barclay, and the fleet of the United States consisted of nine vessels, carrying fifty-four guns, under command of the young and brave Commodore Oliver H. Perry. The result of this important conflict was made known to the world in the following laconic dispatch, written at 4 P. M. of that day:

"DEAR GENERAL:—We have met the enemy, and they are ours. Two ships, two brigs, one schooner, and one sloop.

"With esteem, etc.,

"O. H. PERRY.

"General WILLIAM H. HARRISON."



Block House, Built in 1780.

BATTLE OF MICHILIMACKINAC.

REPORT OF COL. GEORGE CROGHAN.

U. S. S. WAR NIAGARA, OFF THUNDER BAY,
August 9th, 1814.

SIR—We left Fort Gratiot (head of the straits St. Clair) on the 12th ult. and imagined that we should arrive in a few days at Malshadash Bay. At the end of a week, however, the commodore from the want of pilots acquainted with that unfrequented part of the lake, despaired of being able to find a passage through the island into the bay, and made for St. Joseph's, where he anchored on 20th day of July. After setting fire to the Fort of St. Joseph's, which seemed not to have been recently occupied, a detachment of infantry and artillery, under Major Holmes, was ordered to Sault St. Mary's, for the purpose of breaking up the enemy's establishment at that place.

For particulars relative to the execution of this order, I beg leave to refer you to Major Holmes' report herewith enclosed. Finding on my arrival at Michilimackinac, on the 26th ult, that the enemy had strongly fortified the height overlooking the old Fort of Mackinac, I at once despaired of being able with my small force, to carry the place by storm, and determined (as the only course remaining) on landing and establishing myself on some favorable position, whence I could be enabled to annoy the enemy by gradual and slow approaches, under cover of my artillery, in which I should have the superiority in point of metal. I was urged to adopt this step by another reason, not a little cogent; could a position be taken and fortified on the island, I was well aware that it would either induce the enemy to attack me in my strongholds, or force his Indians and Canadians (the most efficient, and only disposable force) off the island, as they would be very unwilling to remain in my neighborhood after a permanent footing had been taken. On enquiry, I learned from individuals who had lived many years on the island, that a position desirable as I might wish, could be found on the west end, and therefore immediately made arrangements for disembarking. A landing was effected on the 4th inst., under cover of the guns of the shipping, and the line being quickly formed, had advanced to the edge of the field spoken of for a camp, when intelligence was conveyed to me, that the



Col. P. DONAN.

enemy was ahead, and a few seconds more brought us a fire from his battery of four pieces, firing shot and shells. After reconnoitering his position, which was well selected, his line reached along the edge of the woods, at the further extremity of the field and covered by a temporary breast work; I determined on changing my position (which was now two lines, the militia forming the front), by advancing Major Holmes' battalion of regulars on the right of the militia, thus to outflank him, and by a vigorous effort to gain his rear. The movement was immediately ordered, but before it could be executed, a fire was opened by some Indians posted in a thick wood near our right, which proved fatal to Major Holmes and severely wounded Captain Desha (the next officer in rank). This unlucky fire, by depriving us of the services of our most valuable officers, threw that part of the line into confusion from which the best exertions of the officers were not able to recover it. Finding it impossible to gain the enemy's left, owing to the impenetrable thickness of the woods, a charge was ordered to be made by the regulars immediately against the front. This charge although made in some confusion, served to drive the enemy back into the woods, from whence an annoying fire was kept up by the Indians.

Lieut. Morgan was ordered up with a light piece to assist the left, now particularly galled; the excellent practice of this brought the enemy to fire at a longer distance. Discovering that this disposition from whence the enemy had just been driven (and which had been represented to me as so high and commanding), was by no means tenable, from being interspersed with thickets, and intersected in every way by ravines, I determined no longer to expose my force to the fire of an enemy deriving every advantage which could be obtained from numbers and a knowledge of the position, and therefore ordered an immediate retreat towards the shipping. This affair, which cost us many valuable lives, leaves us to lament the fall of that gallant officer, Major Holmes, whose character is so well known to the war department. Captain Van Horne, of the 19th Infantry and Lieut. Jackson of the 24th Infantry, both brave intrepid young men fell wounded at the head of their respective commands.

The conduct of all my officers on this occasion merits my approbation. Captain Desha, of the 24th Infantry, although wounded, continued with his command until forced to retire from faintness through loss of blood. Captains Saunders, Hawkins and Sturges, with every subaltern of that battalion, acted in the most exemplary manner. Ensign Bryan, 2nd Rifle Regiment, acting Adjutant to the battalion, actively forwarded



Block House, Built in 1780.

the wishes of the commanding officer. Lieuts. Hickman, 28th Infantry, and Hyde of the U. S. Marines, who commanded the reserve, claim my particular thanks for their activity in keeping that command in readiness to meet any exigency. I have before mentioned Lieut. Morgan's activity; his two assistants, Lieut. Pickett and Mr. Peters, conductor of artillery, also merit the name of good officers.

The militia were wanting in no part of their duty. Colonel Cotgreave, his officers and soldiers, deserve the warmest approbation, My acting assistant Adjutant General Captain N. H. Moore, 28th Infantry, with volunteer Adjutant McComb, were prompt in delivering my orders.

Captain Gratiot of the engineers, who voluntered his services as Adjutant on the occasion, gave me valuable assistance. On the morning of the 5th, I sent a flag to the enemy, to enquire into the state of the wounded (two in number), who were left on the field, and to request permission to bring away the body of Major Holmes, which was also left, owing to the unpardonable neglect of the soldiers in whose hands he was placed. I am happy in assuring you, that the body of Major Holmes is secured, and will be buried at Detroit with becoming honors. I shall discharge the militia to-morrow, and will send them down, together with two regular companies to Detroit.

With the remaining three companies I shall attempt to destroy the enemy's establishment in the head of *Naw-taw-wa-sa-ga* River, and if it be thought proper, erect a post at the mouth of that river.

Very respectfully, I have the honor to remain, sir, your obedient servant.

G. CROGHAN,
Lieut.-Col. 2nd Riflemen.

To HON. J. ARMSTRONG,
Secretary of War.

REPORT OF KILLED, WOUNDED AND MISSING, ON AUGUST 4TH, 1814.

ON BOARD THE U. S. SLOOP OF WAR NIAGARA,
11th August, 1814.

Artillery—wounded, three privates.

Infantry—17th Regiment; killed, five privates; wounded, two sergeants, two corporals, fifteen privates. Two privates since dead. Two privates missing.

19th Regiment—wounded, one captain, nineteen privates. Captain Isaac Van Horne, Jr., since dead—one private since dead.

24th Regiment—killed, five privates; wounded, one captain, one lieutenant, three sergeants, one musician, five privates. Captain Robert Desha severely; Lieut. Hezekiah Jackson since dead—one sergeant since dead.

32nd Regiment—killed, one major. Major Andrew Hunter Holmes.

United States Marines—wounded, one sergeant.

Ohio Militia—killed, two privates; wounded, six privates—one private since dead.

Grand total—one major and twelve privates killed; two captains, one lieutenant, six sergeants, three corporals, one musician and thirty-eight privates wounded. Two privates missing.

The above return exhibits a true statement of the killed, wounded and missing in the affair of the 4th instant.

N. H. MOORE,
Captain 28th Infantry.
Acting Assistant Adjutant-General.

REPORT OF CAPTAIN SINCLAIR.

UNITED STATES SLOOP OF WAR NIAGARA,
OFF THUNDER BAY, August 9th, 1814.

SIR—I arrived off Michilimackinac on the 26th July; but owing to a tedious spell of bad weather, which prevented our reconnoitering, or being able to procure a prisoner who could give us information of the enemy's Indian force, which, from several little skirmishes we had on an adjacent island, appeared to be very great, we did not attempt a landing until the 4th inst., and it was then made more with a view to ascertain positively the enemy's strength, than with any possible hope of success; knowing, at the same time, that I could effectually cover their landing and retreat to the ships, from the position I had taken within 300 yards of the beach. Col. Croghan would never have landed, even with this protection, being positive, as he was, that the Indian force alone on the island, with the advantages they had, were superior to him, could he have justified himself to his government, without having stronger proof than appearances, that he could not effect the object in view. Mackinac is, by nature, a perfect Gibraltar, being a high inaccessible rock on every side, except the west, from which to the hights, you have near two miles to pass through a wood, so thick that our men were shot in every direction, and within a few yards of them, without being able to see the Indians who did it; and a height was scarcely gained before there was another within 50 or 100 yards commanding it, where breastworks were erected and cannon opened on them. Several of those were charged and the enemy driven from them; but it was soon found the further our troops advanced the stronger the enemy became, and the weaker and more bewildered our forces were; several of the commanding officers were picked out and killed or wounded by the savages, without seeing any of them. The men were getting lost and falling into confusion, natural under such circumstances, which demanded an immediate retreat, or a total defeat and general massacre must have ensued. This was conducted in a masterly manner by Col. Croghan, who had lost the aid of that valuable and ever to be lamented officer, Major Holmes, who, with Captain VanHorn, was killed by the Indians.

The enemy were driven from many of their strongholds; but such was

the impenetrable thickness of the woods, that no advantage gained could be profited by. Our attack would have been made immediately under the lower fort, that the enemy might not have been able to use his Indian force to such advantage as in the woods, having discovered by drawing a fire from him in several instances, that I had greatly the superiority of metal of him; but its site being about 120 feet above the water, I could not, when near enough to do him an injury, elevate sufficiently to batter it. Above this, nearly as high again, he has another strong fort, commanding every point on the island, and almost perpendicular on all sides. Col. Croghan not deeming it prudent to make a second attempt upon this place, and having ascertained to a certainty that the only naval force the enemy have upon the lakes consists of one schooner of four guns, I have determined to despatch the "Lawrence" and "Caledonia" to Lake Erie immediately, believing their services in transporting our armies there will be wanting; and it being important that the sick and wounded, amounting to about 100, and that part of the detachment not necessary to further our future operations here, should reach Detroit without delay. By an intelligent prisoner, captured in the "Mink," I ascertained this, and that the mechanics and others sent across from York during the winter were for the purpose of building a flotilla to transport reinforcements and supplies to Mackinac. An attempt was made to transport them by the way of Matchadash, but it was found impracticable, from all the portages being a morass; that they then resorted to a small river called Nautawasaga, situated to the south of Matchadash, from which there is a portage of three leagues over a good road to Lake Simcoe. This place was never known until pointed out to them last summer by an Indian. This river is very narrow, and has six or eight feet water in it about three miles up, and is then a muddy, rapid shallow for 45 miles up to the portage, where their armada was built, and their storehouses are now situated. The navigation is dangerous and difficult, and so obscured by rocks and bushes that no stranger could ever find it. I have, however, availed myself of the means of discovering it; I shall also blockade the mouth of French River until the fall; and those being the only two channels of communication by which Mackinac can possibly be supplied, and their provisions at this time being extremely short, I think they will be starved into a surrender. This will also cut off all supplies to the Northwest Company, who are now nearly starving, and their furs on hand can only find transportation by the way of Hudson Bay. At this place I calculate on falling in with

their schooner, which, it is said, has gone there for a load of provisions, and a message sent to her not to venture up while we are on the Lake.

Very respectfully, I have the honor to remain, Sir,
Your obedient servant,
ARTHUR SINCLAIR.

To Hon. WM. JONES,
Secretary of the Navy.

NOTES.—Col. Croghan landed with his troops at what is now called 'British Landing,' so named from the fact that the British landed there on the night of the 16th and 17th of July, 1812, when they successfully surprised Fort Mackinac.

On entering the gate on the road leading to British Landing, after passing through the narrow belt of timber, you come to a slight ridge which crosses the road, passing diagonally through an orchard, on the left.

On the south side of this ridge the British troops were concealed, having four field pieces; the line was protected by a hastily constructed *abattis*, and the left by an entrenchment, the remains of which can be seen in the orchard some 250 yards to the left of, and nearly parallel to, the road.

The British forces were under the command of Lieut.-Col. Robert McDouall, Glengary Light Infantry, then in command at Fort Mackinac.

Major Holmes' body was put on board a schooner and sent to Detroit, where it was buried in the old cemetery on the corner of Larned street and Woodward avenue, on land belonging to "The First Protestant Society." In 1834 when excavating for the building of "The First Protestant Church," the remains of Major Holmes were found with six cannon balls in the coffin. The balls were placed in the coffin for the purpose of sinking the body if in danger of being captured by the British while on its way to Detroit. The remains were placed in a box and buried in the Protestant cemetery near Gratiot, Beaubien and Antoine streets, and have not been disturbed since that time.

1815. By the treaty of peace and amity between Great Britain and the United States, concluded at Ghent, Belgium, December 24th, 1814, and signed by Lord Gambier, Henry Goulbourn and William Adams, on the part of Great Britain, and by John Quincy Adams, James A. Bayard, Henry Clay, Jonathan Russell and Albert Gallatin, on the part of the United States (ratifications exchanged February 17th, and proclaimed February 18th, 1815), the post of Michilimackinac was again restored to the United States.

The British occupied Fort Mackinac until the arrival in September, of Major Talbot Chambers, with the United States troops, consisting of one company of Artillery and two companies of Rifles. The British troops then withdrew to Drummond's Island, in St. Mary's River.

1816. Two companies of Rifles left Fort Mackinac, under the command of Colonel John Miller, and established Fort Howard, at Green Bay, Wis.

1819. First steamboat at Makinac, the "Walk-in-the-Water."

1821. June 21st. In the west end of the basement of the cottage on the corner of Astor and Fort Streets (then used as the retail store of the American Fur Co.), occurred an accident the result of which is known to the medical fraternity throughout the world. We refer to the accidental shooting, in the left side, of Alexis St. Martin, a Canadian, eighteen years of age, in the employ of the American Fur Company.

St. Martin was not more than a yard from the muzzle of the gun, which was loaded with powder and duck-shot. To be brief, a hole was made into the stomach, which healed but never closed. Through this aperture, the action of the stomach, on various kinds of food, was observed. These experiments, extending through a series of years, gave much valuable information. Dr. Wm. Beaumont, at that

time the Post-Surgeon, attended the wounded man and afterward made the experiments.

1823. Rev. William Montague Ferry, by direction of the United Foreign Missionary Society, established a mission for the Indians of the Northwest at Mackinac Island, this location being chosen because it was the center of the fur trade in the Northwest.

Mr. Ferry arrived at Mackinac October 19th, and opened school November 3d, with twelve Indian children. At one time there were twenty-four assistants, and one hundred and eighty scholars. The children from the village attended as day scholars, and those from the several tribes as boarders.

They were trained in habits of industry, and taught trades, and how to cultivate the soil, besides receiving a common school education. The school was first held in the old Court House. In 1825, the building now known as the "Mission House," was erected for missionary and school purposes.

Thomas White Ferry, ex U. S. Senator, was born in the Mission House, June 1, 1827.

The building known as the "Mission Church," was erected in 1830. It was consecrated March 4th, 1831.

Mr. Ferry was relieved August 6th, 1834. He then settled at Grand Haven, Mich., where he lived for thirty-three years, highly esteemed and eminently useful. He died December 30th, 1867. In 1837 the Mission was discontinued.

1862. May 14th, the steamer "Illinois" arrived at Mackinac from Detroit, having on board Co. A, Stanton Guards, Michigan Volunteers, Capt. Grover S. Wormer, of Detroit, commanding (afterwards, Lieut.-Col. and Col. 8th Michigan Cavalry, and Brevet Brigadier-General United States Volunteers), with First Lieutenant Elias F. Sutton, Second Lieutenant Louis Hartmeyer, Chaplain James Knox, and Dr. John Gregg, having in charge the following distinguished gentlemen from Tennessee, who were State

prisoners of war: Gen. William G. Harding, Gen. Washington Barrows, and Judge Joseph C. Guild.

For six days after their arrival, the prisoners were allowed to remain at the Mission Hotel, under a guard, while quarters were being prepared in the Fort. The three sets of officers' quarters in the wooden building between the stone quarters and the guard house, were assigned to them.

Gen. Harding occupied the set in the west end, or nearest the stone quarters, Gen. Barrows, the middle set, and Judge Guild, the set in the east end. The rooms were comfortably furnished by the prisoners, who remained here until September 18th, 1862, when the Fort was again abandoned, the prisoners taken to Detroit, and thence to Johnson's Island, Lake Erie.

1877. Father Marquette's grave discovered at St. Ignace, by Rev. Father Edward Jacker.

1882. The Protestant Episcopal Church on Fort street, built through the efforts and under the direction of Rev. Moses C. Stanley.

1883. A cable was laid by the Western Union Telegraph Co. to Mackinac Island from St. Ignace. (The latter place is connected by cable with Mackinaw City.) The line was opened July 13, the first message was as follows:

MACKINAC, Mich., July 13, 1883.

HON. ANDREW FOLEY,
Mayor of St. Ignace, Mich.:

Please accept our congratulations on the completion of the link which connects the oldest village in Michigan with the youngest city.

We wish your city continued prosperity.

WM. P. PRESTON,
President of Mackinac Village.

FRENCH AND BRITISH OFFICERS.

The following named officers were at Fort Michilimackinac on the dates given; their names are the only ones (of French and British officers) which appear in the old and official records:

1742, 12th August.
MONS. DE BLAINVILLE,
Commandant of Michilimackinac.

1744, 6th January.
MONS. DE VIVEHEVET,
Commandant of Michilimackinac.

1744, 11th July.
——— DE RAMELIA,
Captain and King's Commandant at Nepigon.

1745, 11th July, and 1747, 23d May.
DUPLESSIS DE MORAMPONT,
King's Commandant at Cammanettigsia.

1745, 25th August, and 1746, 29th June.
NOYELLE, JR.,
Second in Command at Michilimackinac.

1745, 25th August.
LOUIS DE LA CORNE.
Captain and King's Commandant at Michilimackinac.

1747, 7th February, 20th June and 1st September.
MONS. DE NOYELLE, JR.,
Commandant of Michilimackinac.

1748, 28th February, 1749, 11th March and 21st June.
MONS. JACQUES LEGARDEUR DE ST. PIERRE,
Captain and King's Commandant at Michilimackinac.

1749, 27th January.
LOUIS LEGARDEUR,
Chevalier de Repentigny,
Second in Command at Michilimackinac.

1749, 29th August.
MONS. GODEFROY,
Officer of Troops.

1750, 24th March, and 1752, 4th June.
MONS. DUPLESSIS FABER,
Captain and King's Commandant at Michilimackinac.
Knight of the Royal and Military Order of St. Louis.

1751, 8th October.
MONS. DUPLESSIS, JR.,
Second in Command at Michilimackinac.

1752, 4th June.
MONS. BEAUJEU DE VILLEMONDE,
Captain and King's Commandant at Camanitigousa.

1753, 18th July, and 1754, 15th August.
MONS. MARIN,
King's Commandant, Post of La Baie.

1753, 18th July; 1754, 8th May; 1758, 23d February, 29th June, 16th July and 17th October; 1759, 30th January; 1760, 25th May and 8th September.
MONS. DE BEAUJEU DE VILLEMONDE,
Captain and King's Commandant at Michilimackinac.

1754, 8th July, and 1755, 25th May.
MONS. HERBIN.
Captain and King's Commandant at Michilimackinac.

1755, 8th January.
LOUIS LEGARDEUR,
Chevalier de Repentigny,
King's Commandant at the Sault.

1755, 24th August,
LOUIS LEGARDEUR
Chevalier de Repentigny,
Lieutenant of Infantry.

1756, 28th April.
CHARLES DE L'ANGLADE,
Officer of Troops.

1756, 19th June.
MONS. HERTELLE BEAUBAFFIN,
King's Commandant at ———.

1756, 19th July.
MONS. COUTEROT,
Lieutenant of Infantry.
1758, 2d July.
MONS. DE L'ANGLADE,
Second in Command at Michilimackinac.
1758, 13th July.
LOUIS LEGARDEUR,
Chevalier de Repentigny,
Officer at Michilimackinac.
1774 to 1779.
A. S. DE PEYSTER,
Major Commanding Michilimackinac and Dependencies.
1779 to 1782.
PATRICK SINCLAIR,
Major and Lieutenant-Governor,
Commanding Michilimackinac and Dependencies.
1782 to 1787, 10th May.
DANIEL ROBERTSON,
Captain Commanding Michilimackinac and Dependencies.
1784, 31st July.
PHIL. B. FRY,
Ensign 8th, or King's Regiment.
1784, 31st July,
GEORGE CLOWES,
Lieutenant 8th, or King's Regiment.
1791, 15th November.
EDWARD CHARLETON,
Captain 5th Regiment Foot,
Commanding Michilimackinac.
1791, 15th November.
J. M. HAMILTON,
Ensign 5th Regiment Foot.
1791, 15th November.
BENJAMIN ROCHA.
Lieutenant 5th Foot.
1791, 15th November.
H. HEADOWE,
Ensign 5th Foot.

LEGEND OF "ROBERTSON'S FOLLY."

CAPTAIN ROBERTSON was a gay young English officer and a great admirer of the ladies. One pleasant summer evening, as he was strolling in the woods at the back of the fort enjoying his pipe, he suddenly beheld, a few rods before him and just crossing his path, a female of most exquisite form, feature and complexion; she seemed about nineteen; was simply dressed; wore her long black hair in flowing tresses; and as for a moment she turned on him her lustrous black eyes, her whole countenance lighting up with animation, the gallant captain thought he had never before seen so beautiful a creature. He politely doffed his cap and quickened his steps, hoping to engage her in conversation. She likewise hastened, evidently with the design of escaping him. Presently she disappeared around a curve in the road, and Robertson lost sight of her.

At the officers' quarters that night nothing was talked of but the young lady and her possible identity. She was clearly not a native, and no vessel had been known to touch at the island for many a week. Who could she be? Captain Robertson could hardly sleep that night. A rigid inquiry was instituted in the village. The only effect was to engender as intense curiosity in the town as already existed among the garrison.

As the shades of evening drew near, the captain was again walking in the pleasant groves enjoying the delightful lake breezes and the whiff of his favorite pipe. He was thinking of last evening's apparition, and blaming himself for not pressing on more vigorously, or at least calling to the

fair spectre. At this moment, raising his eyes from the ground, there she was again, slowly preceding him at a distance of scarcely more than thirty yards. As soon as his astonishment would permit, and as speedily as he could frame an excuse, he called to her: "Mademoiselle, I—I beg your pardon."

She turned on him one glance, her face radiant with smiles, then redoubled her pace. The captain redoubled his, and soon broke into a run. Still she kept the interval between them undiminished. A bend of the road, and again she was gone. The captain sought her quickly, but in vain; he then rushed back to the fort and called out a general posse of officers and men to scour the island, and, by capturing the maiden to solve the mystery. Though the search was kept up till a late hour in the night, not a trace could be found of her. The captain now began to be laughed at, and jokes were freely bandied at his expense.

Two days passed away, and the fantasy of Captain Robertson began to be forgotten by his brother officers, but the captain himself maintained a gloomy, thoughtful mood—the truth is he was in love with the woman he had only twice seen, and who he felt assured was somewhere secreted on the island. Plans for her discovery revolved in his brain day and night, and visions of romance and happiness were ever flitting before his eyes. It was on the evening of the second day that he was irresistibly led to walk again in the shady path in which the apparition had twice appeared to him. It led to the brow of the precipice at the southeastern corner of the island. He had nearly reached the famous point from which we now look down perpendicularly 128 feet into the placid waters of Lake Huron, when, sitting on a large stone, apparently enjoying the magnificent scene spread out before her, he discovered the object of his solicitude. Escape from him was now impossible, silently he stole up to her.

A crunching of the gravel under his feet, however, disturbed her, and turning, her eyes met his.

"Pretty maiden, why thus attempt to elude me? Who are you?" There was no answer, but the lady arose from the rock and retreated nearer the brink of the precipice, at the same time glancing to the right and left, as if seeking a loop-hole of escape.

"Do not fear me," said the captain, "I am commander of the garrison at the fort here. No harm shall come to you, but do pray tell me who you are, and how you came on this island!"

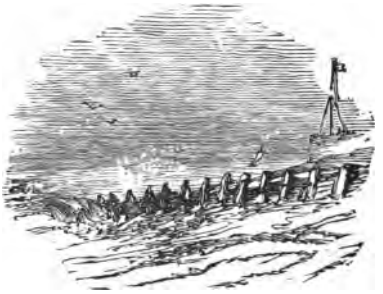
The lady still maintained a stolid silence, but in the fading light looked more beautiful than ever. She was now standing within three feet of the brink with her back to the terrible abyss. The captain shuddered at the thought of her making an unguarded step and being dashed to pieces on the rocks below. So he tried to calm her fears lest, in her agitation, she might precipitate a terrible catastrophe.

"My dear young lady," he began, "I see you fear me, and I will leave you; but for heaven's sake do pray tell me your name and where you reside. Not a hair of your head shall be harmed, but Captain Robertson, your devoted servant, will go through fire and water to do your commands. Once more, my dear girl, do speak to me, if but a word before we part."

As the captain warmed up in his address, he incautiously advanced a step. The girl retreated another step, and now stood where the slightest loss of balance must prove her death.

Quick as thought, the captain sprang forward to seize her and avert so terrible a tragedy, but just as he clutched her arm, she threw herself backward into the chasm, drawing her tormentor and would-be savior with her, and both were instantly dashed on to the rocks below.

His mangled remains were found at the foot of the precipice, but, singular as it may seem, not a vestige could be found of the woman for whose life his own had been sacrificed. His body alone could be discovered and it was taken up and buried in a shady nook near the middle of the island. He was long mourned by his men and brother officers, for he was much beloved for his high social qualities and genial deportment; but by and by it began to be whispered that the captain had indulged too freely in the fine old French brandy that the fur traders brought up from Montreal, and that the lady he professed to see was a mere *ignis fatuus* of his own excited imagination. But the mantle of charity has been thrown over the tragedy, and a commonplace explanation given for the name the rocky point has acquired, of "ROBERTSON'S FOLLY."



THE AMERICAN FUR COMPANY.

To notice slightly the origin of the American Fur Company, we will say that John Jacob Astor, a German by birth, who arrived in New York in the year 1784, commenced work for a bakery owned by a German acquaintance. He was afterwards assisted to open a toy shop, and this was followed by trafficking for small parcels of furs in the country towns, and which led to his future operations in that line.

Mr. Astor's great and continued success in that branch of trade induced him, in 1809, to obtain from the New York Legislature a charter incorporating "The American Fur Company," with a capital of a million dollars. It is understood that Mr. Astor comprised the company, though other names were used in its organization. In 1811, Mr. Astor, in connection with certain partners of the old Northwest Fur Company (whose beginning was in 1783, and permanently organized in 1787), bought out the association of British merchants known as the Mackinac Company, then a strong competitor in the fur trade. This Mackinac Company, with the American Fur Company, was merged into a new association called the Southwest Fur Company. But in 1815, Mr. Astor bought out the Southwest Company, and the American Fur Company came again to the front. In the winter of 1815–16, Congress, through the influence of Mr. Astor, it is understood, passed an act excluding foreigners from participating in the Indian trade. In 1817–18, the American Fur Company brought a large number of clerks from Montreal and the United States to Mackinac, some of whom made good Indian traders, while many others failed upon trial and were discharged. Among those who proved their capability was Gurdon S. Hubbard, Esq., then a youth

of sixteen, the earliest resident of Chicago now living there. He was born in Windsor, Vt., in 1802, and his parents were Elizur and Abigail (Sage) Hubbard. His paternal emigrant ancestor was George Hubbard, who was at Wethersfield, Ct., in 1636. Mr. Hubbard is also a lineal descendant of the clergyman-governor Gurdon Saltonstall (named for Brampton Gurdon, the patriot M. P., whose daughter was the grandmother of the governor), who was the great-grandson of Sir Richard Saltonstall, the firm and efficient friend of early New England.

We need, therefore, merely add here that Mr. Hubbard left Montreal, where his parents then lived, May 13, 1818, reaching Mackinac July 4th, and first arrived at Chicago on the last day of October or first day of November of that year. In 1828, he purchased of the Fur Company their entire interest in the trade of Illinois.

Having entire charge of the management of the company in the West, were Ramsey Crooks and Robert Stuart. To William Matthews was intrusted the engaging of voyageurs and clerks in Canada, with his headquarters in Montreal. The voyageurs he took from the *habitants* (farmers); young, active, athletic men were sought for, indeed, none but such were engaged, and they passed under inspection of a surgeon. Mr. M. also purchased at Montreal such goods as were suited for the trade, to load his boats. These boats were the Canadian *batteaux*, principally used in those days in transferring goods to upper St. Lawrence River and its tributaries, manned by four oarsmen and a steersman, capacity about six tons. The voyageurs and clerks were under indentures for a term of five years. Wages of voyageurs, $100, clerks from $120 to $500 per annum. These were all novices in the business; the plan of the company was to arrange and secure the services of old traders and their voyageurs, who, at the (new) organization of the company were in the Indian country, depending on their influence and knowledge of the trade with the Indians; and as fast as possible secure the vast trade in the West and Northwest, within the district of the United States, interspersing the novices brought from Canada so as to consolidate, extend and monopolize, as far as possible, over the country, the Indian trade. The first two years they had suc-

ceeded in bringing into their employ seven-eighths of the old Indian traders on the Upper Mississippi, Wabash and Illinois Rivers, Lakes Michigan and Superior, and their tributaries as far north as the boundaries of the United States extended. The other eighth thought that their interest was to remain independent; toward such, the company selected their best traders, and located them in opposition, with instructions so to manage by underselling to bring them to terms.



Block House Built in 1780.

At Mackinac, the trader's brigades were organized, the company selecting the most capable trader to be the manager of his particular brigade, which consisted of from five to twenty *batteaux*, laden with goods. This chief or manager, when reaching the country allotted to him, made detachments, locating trading-houses, with districts clearly defined, for the operations of that particular post, and so on, until his ground was fully occupied by traders under him, over whom he had absolute authority.

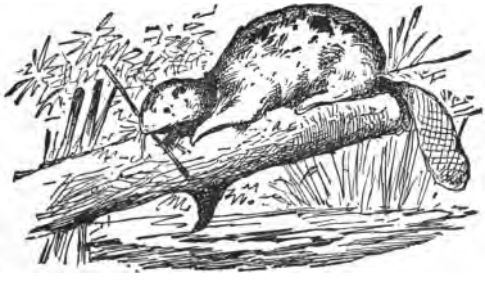
We will here allude to Mr. Astor's attempt to establish an American emporium for the fur trade at the mouth of the

Columbia River, which enterprise failed, through the capture of Astoria by the British in 1814, and the neglect of our government to give him protection. The withdrawal of Mr. Astor from the Pacific coast, left the Northwest Fur Company to consider themselves the lords of the country. They did not long enjoy the field unmolested, however. A fierce competition ensued between them and their old rivals, the Hudson's Bay Company, which was carried on at great cost and sacrifice, and, occasionally, with the loss of life. It ended in the ruin of most of the partners of the Northwest Company, and merging of the relics of that establishment, in 1821, in the rival association.

Ramsey Crooks was a foremost man in the employ of Mr. Astor in the fur trade, not only in the east, but upon the western coast, and has been called "the adventurous Rocky Mountain trader." Intimately connected, as Mr. Crooks was, with the American Fur Company, a slight notice of him will not be out of place. Mr. Crooks was a native of Greenock, Scotland, and was employed as a trader in Wisconsin, as early as 1806. He entered the service of Mr. Astor in 1809. In 1813, he returned from his three years' journey to the western coast, and in 1817 he joined Mr. Astor as a partner, and for four or five years ensuing he was the company's Mackinac agent, though residing mostly in New York. Mr. Crooks continued a partner until 1830, when this connection was dissolved and he resumed his place with Mr. Astor in his former capacity. In 1834, Mr. Astor, being advanced in years, sold out the stock of the company, and transferred the charter to Ramsey Crooks and his associates, whereupon Mr. C. was elected president of the company. Reverses, however, compelled an assignment in 1842, and with it the death of the American Fur Company. In 1845, Mr. Crooks opened a commission house for the sale of furs and skins, in New York City. This business, which was successful, Mr. C. continued until his death. Mr. Crooks died in New York, June 6, 1859, in his 73d year. Mr. Astor died in 1848.

Washington Irving, in his "Astoria," gives a graphic account of the occasional meetings of the partners, agents and employés of the old Northwest Fur Company, at Mont-

real and Fort William, where they kept high days and nights of wassail and feasting; of song and tales of adventure and hair-breadth escapes. But of those lavish and merry halls of the old "Northwest," we need suggest no comparison with the agency dwelling of the American Fur Company at Mackinac, where the expenses charged for the year 1821 were only $678.49. In that account, however, we notice the following entries: 31¼ gallons Teneriffe Wine, 4½ gallons Port Wine; 10 gallons best Madeira; 70½ gallons Red Wine; 9 gallons Brandy; *one barrel flour.*



MACKINAC ISLAND

Is situated in the Straits of the same name, about four miles east of the narrowest part, fifteen miles from Lake Huron, and thirty from Lake Michigan; contains two thousand two hundred and twenty-one acres, of which the National Park contains eight hundred and twenty-one acres, and the Military Reservation one hundred and three acres.

A RAMBLE THROUGH FORT MACKINAC.

There are various ways of reaching the Fort from the village; probably the easiest is up "the steps," the view at the top being well worth the breath it costs to reach it.

Now follow us, and we will show you through the Fort:

This old block-house on our left was built in 1780, by the British troops under Major Patrick Sinclair; beyond, to the left, are two buildings, officers' quarters, built in 1876; passing along toward the flag-staff, we come to another set of officers' quarters, built in 1835, and another old block-house, the upper part of which is used as a reservoir, into which water is pumped from a spring at the foot of the bluff, and distributed through pipes into various buildings. This innovation on the old-time water-wagon was made in 1881, in accordance with a plan devised by, and executed under the direction of, Lieut. Dwight H. Kelton, 10th U. S. Infantry, Post-Quartermaster. Water first pumped Oct. 11, 1881.

While reinforcing the flag-staff in 1869, a bottle was taken out of the base, containing a parchment upon which was written:

HEADQUARTERS FORT MACKINAC,
May 25th, 1835.

This flag-staff erected on the 25th day of May, 1835, by "A" and "G" Companies, of the 2d Regiment of Infantry, stationed at this post.

The following Officers of the 2d Infantry were present:

Captain John Clitz, - -	"A" Company, Com'd'g Post.
Captain E. Kerby Barnum, -	"G" Company.
1st-Lieut. J. J. B. Kingsbury -	"G" Company.
2d-Lieut. J. W. Penrose, - -	"G" Company, A.C.S.
2d-Lieut. J. V. Bomford, -	"H" Company.
Asst.-Surgeon Geo. F. Turner, -	U.S.A.
David Jones, - - - - -	Sutler.

Absent Officers:

1st-Lieut. J. S. Gallagher, "A" Company, Adjutant.

2d-Lieut. J. H. Leavenworth, "A" Company, on Special Duty.

Colonel Hugh Brady, Bvt.-Brig. General, Commanding Left Wing, Eastern Department, Headquarters at Detroit.

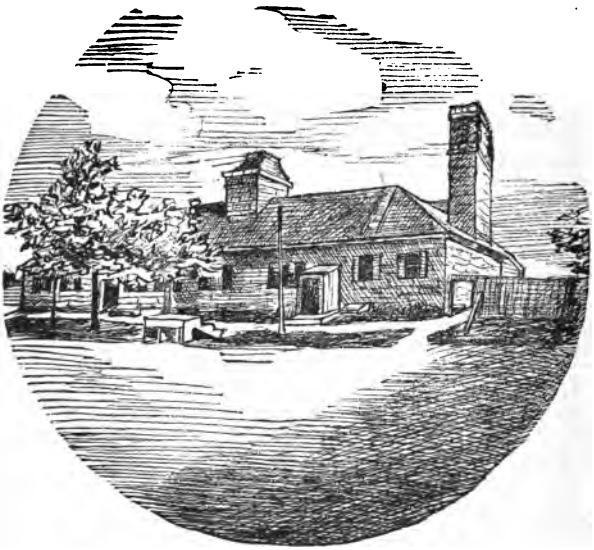
Lieut.-Colonel Alexander Cummings, Commanding 2d Regiment, Headquarters Madison Barracks, Sacket's Harbor, New York.

President of the United States, Andrew Jackson.

Builder (of flag-staff), John McCraith, Private, "A" Company, 2d Infantry.

Another document was added and the bottle was re-entombed.

Going down the steps to the right, we are brought face to face with one of the old landmarks of this country, the old stone officers' quarters, built in 1780, with walls from two and a half to eight feet thick; formerly the windows had iron bars across them. In 1812 the basement of this building and the old block-houses were used as prisons, in which Captain Roberts detained the men and larger boys of the village, after the capture of the Fort, until he decided what to do with them. Those who took the oath of allegiance to Great Britain were released and allowed to return to their homes; the others were sent to Detroit. Mr. Michael



Stone Officers' Quarters, Built 1780.

Dousman was permitted to remain neutral and was not disturbed.

In 1814, the basement of this building and the block-houses were used as a place of refuge for the women and children of the village, while the vessels containing the American troops were anchored off the island.

The old wooden building on our right, now used as a storehouse, was built for a hospital in 1828 on the site of the original hospital, built by the British.

The long, low wooden building at the other end of the stone-quarters, formerly officers' quarters, is now used as a storehouse; facing it are the barracks, a two-story frame-building, built in 1859, occupied by two companies of soldiers, one on each floor, with mess-rooms, etc., complete for each.

We come next to the guard-house, built in 1828. Turning toward the barracks, we have on our right, first, the Commissary, built in 1877, on the site of the old stone-magazine.

In the small building adjacent to the Commissary are the offices of the Commanding Officer and Adjutant, and next door, the office of the Post-Quartermaster, which is connected by a passage-way with the storehouse beyond; built on the site of the post-bakery of early days.

Going up the path from the guard-house we will examine the "reveille gun," and take a glimpse at the magnificent view from the gun-platform. Below, at the foot of the bluff, are the Government stables, blacksmith shop, and granary; beyond them, the company gardens, where the buildings of the United States Indian Agency stood in earlier days.

In front of us is Round Island, where, for a long time, there was a large Indian village, the only remnant of which is an Indian burying ground, on the southeastern part of the island. There is also an old burying ground on Bois Blanc

Island. It is a singular fact that all these Indian graves were dug due east and west.

Wauchusco, a celebrated spiritualist of the Ottawa tribe, lived on Round Island for several years previous to his death, which occurred September 30, 1837.

To the left of Round Island is Bois Blanc Island.

The building in our rear is the hospital, built in 1858; leaving it to our right, we pass another old block-house, and over the old north sally-port, just outside of which, on July 17th, 1812, the British troops stood in line and presented arms while Lieuts. Porter Hanks and Archibald Darragh marched the American troops out, with arms reversed, to receive their parole as prisoners of war.

Passing on we come to the library and reading room.

When built, the fort was enclosed by a stockade ten feet high, made of cedar pickets, into the tops of which were driven irons with three sharp prongs projecting. Formerly all the buildings belonging to the fort were within this stockade.

A better idea of the block-houses as they appeared then, and of the stockade, may be obtained from the illustrations, which are reduced from old drawings.

The old gates still remain in place at the south sally-port, near the guard-house.

The flags of three great nations have successively floated over the post at Michilimackinac, which has been the theatre of many a bloody tragedy. Its possession has been disputed by powerful nations, and its internal peace has continually been made the sport of Indian treachery and white man's duplicity. To-day, chanting *te deums* beneath the ample folds of the *fleur-de-lis*, to-morrow yielding to the power of the British lion, and, a few years later, listening to the exultant screams of the American eagle, as the stars and

stripes float over the battlements on the "Isle of the dancing spirits."

The historical reminiscences rendering it classic ground,



and the many wild traditions, peopling each rock and glen with spectral habitants, combine to throw around Mackinac an interest and attractiveness unequalled by any other place on the Western Continent.

AMERICAN OFFICERS.

The following named officers of the United States army have served at Fort Mackinac. The year of their arrival, their *actual* rank at that time, and the organization to which they belonged are given:

1796.	Henry Burbeck,	Major,	Artillerists and Eng'rs.
"	Abner Prior,	Captain,	1st Infantry.
"	Ebenezer Massay,	Lieutenant,	Artillerists and Eng'rs.
"	John Michael,	"	1st Infantry.
1801.	Thomas Hunt,	Major,	1st "
"	Josiah Dunham,	Captain,	Artillerists and Eng'rs.
"	Richard Whiley,	1st Lieutenant,	" "
1802.	Francis Le Barron,	Surgeon's Mate.	
1807.	Jonathan Eastman,	1st Lieutenant,	Artillerists.
1808.	Lewis Howard,*	Captain,	"
"	Porter Hanks,	1st Lieutenant,	"
"	Archibald Darragh,	2d "	"
1810.	Sylvester Day,	Garrison Surgeon's Mate.	
1815.	Talbot Chambers,	Major,	Rifles
"	Joseph Kean,	Captain,	"
"	John O'Fallon,	"	"
"	John Heddelson,	1st Lieutenant,	"
"	James S. Gray,	2d "	"
"	Benjamin K. Pierce.	Captain,	Artillery.
"	Robert McClallan, Jr.,	1st Lieutenant,	"
"	Lewis Morgan,	1st "	"
"	George Wilkins,	2d "	"
"	John S. Pierce,	2d "	"
"	Thomas J. Baird,	3d "	"
"	Edward Purcell,	Hospital Surgeon's Mate.	
1816.	John Miller,	Colonel,	3d Infantry.
"	John McNeil,	Major,	5th "
"	Charles Gratiot,	"	Engineers.

* Died at Fort Mackinac, January 13, 1811.

1816.	William Whistler,	Captain,	3d	Infantry
"	John Greene,	"	3d	"
"	Charles L. Cass,	1st Lieutenant,	3d	"
"	Daniel Curtis,	1st "	3d	"
"	John Garland,	1st "	3d	"
"	Turby T. Thomas,	1st "	3d	"
"	Britton Evans,	2d "	3d	"
"	James Dean,	2d "	3d	"
"	Andrew Lewis,	2d "	3d	"
1817.	Albion T. Crow,	Hospital Surgeon's Mate.		
"	William S Eveleth,	2d Lieutenant,	Engineers.	
"	Lawrence Taliaferro,	1st "	3d	Infantry.
1818.	Edward Brooks,	1st "	3d	"
1819.	Joseph P. Russell,	Post Surgeon.		
"	Joseph Gleason,†	1st Lieutenant,	5th	Infantry.
"	William Lawrence,	Lieut.-Colonel,	2d	"
"	William S. Comstock,	Surgeon's Mate,	3d	"
"	Peter T. January,	2d Lieutenant,	3d	"
"	John Peacock,	2d "	3d	"
1821.	William Beaumont,	Post Surgeon.		
"	Thomas C. Legate,	Captain,	2d	Artillery.
"	Elijah Lyon,	1st Lieutenant,	3d	"
"	James A. Chambers,	2d "	2d	"
"	Joshua Barney,	2d "	2d	"
1822.	James M. Spencer,	1st "	2d	"
1823.	Alexander C. W. Fanning,	Captain,	2d	"
"	William Whistler,	"	3d	Infantry
"	Samuel W. Hunt,	1st Lieutenant,	3d	"
"	Aaron H. Wright,	2d "	3d	"
"	George H. Crosman,	2d "	6th	"
"	Stewart Cowan,	2d "	3d	"
1825.	William Hoffman,	Captain,	2d	"
"	Richard S. Satterlee,	Assist. Surgeon.		
"	Carlos A. Wait,	2d Lieutenant,	2d	Infantry.
"	Seth Johnson,	1st "	2d	"
1826.	David Brooks,	2d "	2d	"
"	Alexander R. Thompson,	Captain,	2d	"
1827.	James G. Allen,	2d Lieutenant,	5th	"

† Died at Fort Mackinac, March 27, 1820.

1827.	Edwin James,	Assist. Surgeon.	
"	Ephraim K. Barnum,	1st Lieutenant,	2d Infantry.
"	Edwin V. Sumner,	2d "	2d "
"	Samuel T. Heintzelman,	2d "	2d "
1828.	Charles F. Morton,	1st Lieutenant,	2d Infantry.
"	Sullivan Burbank,	Captain,	5th "
"	Robert A. McCabe,	"	5th "
"	William Alexander,	1st Lieutenant,	5th "
"	Abner R. Hetzel,	2d "	2d "
"	Josiah H. Vose,	Major,	5th "
1829.	James Engle,	2d Lieutenant,	5th "
"	Amos Foster,	2d "	5th "
"	Enos Cutler,	Lieut.-Colonel,	3d "
"	Moses E. Merrill,	2d Lieutenant,	5th "
"	Ephraim Kirby Smith,	2d "	5th "
"	Isaac Lynde,	2d "	5th "
"	Caleb C. Sibley,	2d "	5th "
"	William E. Cruger,	1st "	5th "
"	Louis T. Jamison,	2d "	5th "
1830.	Henry Clark,	1st "	5th "
1831.	John T. Collingsworth,	2d Lieutenant,	5th "
"	Robert McMillan,	Assist. Surgeon,	Medical Department.
1832.	George M. Brooks,	Colonel,	5th Infantry.
"	Waddy V. Cobbs,	Captain,	2d "
"	Joseph S. Gallagher,	1st Lieutenant,	2d "
"	George W. Patten,	2d "	2d "
"	Thomas Stockton,	Bvt. 2d Lieut.,	5th "
"	Alexander R. Thompson,	Major,	6th "
"	John B. F. Russell,	Captain,	5th "
1833.	William Whistler,	Major,	2d "
"	Ephraim K. Barnum,	Captain,	2d "
"	Joseph R. Smith,	1st Lieutenant,	2d "
"	James W. Penrose,	2d "	2d "
"	Charles S. Frailey,	Assist. Surgeon,	Medical Department.
"	George F. Turner,	" "	" "
1834.	Jesse H. Leavenworth,	2d Lieutenant,	2d Infantry.
"	John Clitz, ‡	Captain,	2d "

‡ Died at Fort Mackinac, November 7, 1836.

1835.	James V. Bomford,	2d Lieutenant,	2d Infantry.
"	Julius J. B. Kingsbury,	1st "	2d "
"	Marsena R. Patrick,	Bvt. 2d Lieut.,	2d "
1836.	Erastus B. Wolcott,	Assist. Surgeon,	Medical Department.
"	James W. Anderson,	2d Lieutenant,	2d Infantry.
1839.	Samuel McKenzie,	Captain,	2d Artillery
"	Arnold E. Jones,	2d Lieutenant,	2d "
1840.	Harvey Brown,	Captain,	4th "
"	John W. Phelps,	1st Lieutenant,	4th "
"	John C. Pemberton.	2d "	4th "
1841.	Henry Holt,	Assist. Surgeon,	Medical Department
"	Patrick H. Galt,	Captain,	4th Artillery.
"	George C. Thomas,	1st Lieutenant,	4th "
"	George W. Getty,	2d "	4th "
"	Alexander Johnston,	Captain,	5th Infantry.
"	William Chapman,	1st Lieutenant,	5th "
"	Spencer Norvell,	2d "	5th "
"	Henry Whiting,	2d "	5th "
"	John M. Jones,	Bvt. 2d Lieut.,	5th "
1842.	Rev. John O'Brien,	Chaplain.	
"	Martin Scott,	Captain,	5th "
1843.	Levi H. Holden,	Assist. Surgeon,	Medical Department.
"	Moses E. Merrill,	Captain,	5th Infantry.
"	William Root,	1st Lieutenant,	5th "
"	John C. Robinson,	2d "	5th "
1844.	John Byrne,	Assist. Surgeon,	Medical Department.
1845.	Charles C. Keeney,	" "	" "
"	George C. Westcott,	2d Lieutenant,	2d Infantry.
"	Silas Casey,	Captain,	2d "
"	Joseph P. Smith,	Bvt. 2d Lieut.,	5th "
"	Fred Steele,	" "	5th "
1847.	Frazey M. Winans,	Captain,	15th "
"	Michael P. Doyle,	2d Lieutenant,	15th "
"	Morgan L. Gage,	Captain,	1st Mich. Vols.
"	Caleb F. Davis,	2d Lieutenant,	1st "
"	William F. Chittenden,	2d "	1st "
1848.	William N. R. Beall,	Bvt. 2d Lieut.,	4th Infantry.
"	Charles H. Larnard,	Captain,	4th "

1848.	Hiram Dryer,	2d Lieutenant,	4th Infantry.
1849.	Joseph B. Brown,	Assist. Surgeon,	Medical Department.
"	Joseph L. Tidball,	Bvt. 2d Lieut.,	4th Infantry.
1850.	Charles H. Laub,	Assist. Surgeon,	Medical Department.
1851.	David A. Russell,	1st Lieutenant,	4th Infantry.
1852.	Thomas Williams,	Captain,	4th Artillery.
"	George W. Rains,	1st Lieutenant,	4th "
"	Jacob Culbertson,	2d "	4th "
"	Joseph H. Bailey,	Captain,	Medical Department.
1854.	Joseph B. Brown,	Assist. Surgeon,	" "
1855.	John H. Greland,	1st Lieutenant,	4th Artillery.
1856.	Edward F. Bagley,	2d "	4th "
"	William R. Terrill,	1st "	4th "
"	Joseph H. Wheelock,	1st "	4th "
"	John Byrne,	Assist. Surgeon,	Medical Department.
1857.	Arnold Elzey,	Captain,	2d Artillery.
"	Henry Benson,	1st Lieutenant,	2d "
"	Guilford D. Bailey,	2d "	2d "
1858.	Henry C. Pratt,	Captain,	2d "
"	Henry A. Smalley,	2d Lieutenant,	2d "
"	John F. Head,	Captain,	Medical Department.
1859.	William A. Hammond,	"	" "
"	George L. Hartsuff,	1st Lieutenant,	2d Artillery.
1862.	Grover S. Wormer,	Captain,	Stanton Guards, Mich. Vols.
"	Elias F. Sutton,	1st Lieutenant,	" "
"	Louis Hartmeyer,	2d "	" "
"	James Knox,	Chaplain,	Mich. Vols.
"	Charles W. Le Boutillier,	Assist. Surgeon,	1st Minn. Inf'y. Vols.
1866.	Jerry N. Hill,	Captain,	Vet. Res. Corps.
"	Washington L. Wood,	2d Lieutenant,	" "
1867.	John Mitchell,	Captain,	43d Infantry.
"	Edwin C. Gaskill,	1st Lieutenant,	43d "
"	Julius Stommell,	2d "	43d "
1869.	Leslie Smith,	Captain,	1st "
"	John Leonard,	1st Lieutenant,	1st "
"	Matthew Markland,	2d "	1st "
1870.	Samuel S. Jessop,	Captain,	Medical Department.
1871.	Thomas Sharp,	1st Lieutenant,	1st Infantry.

1872.	William M. Notson,	Captain,	Medical Department.
1873.	Carlos Carvallo,	"	" "
1874.	Charles J. Dickey,	Captain,	22d Infantry.
"	John McA. Webster,	2d Lieutenant,	22d "
"	J. Victor De Hanne,	Captain,	Medical Department.
1875.	Alfred L. Hough,	Major,	22d Infantry.
1876.	Joseph Bush,	Captain,	22d "
"	Thomas H. Fisher,	1st Lieutenant,	22d "
"	Fielding L. Davies,	2d "	22d "
1877.	Charles A. Webb,	Captain,	22d "
"	John G. Ballance,	2d Lieutenant,	22d "
"	Theodore Mosher, Jr.,	2d "	22d "
"	Peter Moffat,	Captain,	Medical Department.
1878.	Oscar D. Ladley,	1st Lieutenant,	22d Infantry.
1879.	Edwin E. Sellers,§	Captain,	10th "
"	Charles L. Davis,	"	10th "
"	Dwight H. Kelton,	1st Lieutenant.	10th "
"	Walter T. Duggan,	1st "	10th "
"	Bogardus Eldridge,	2d "	10th "
"	Edward H. Plummer,	2d "	10th "
"	George W. Adair,	Captain,	Medical Department.
1882.	William H. Corbusier,	"	" "
1883.	John Adams Perry,	2d Lieutenant,	10th Infantry.

§Died at Fort Mackinac, April 8th, 1884.

LEGEND OF "LOVER'S LEAP."

MANY years ago, there lived a warrior on this island whose name was Wawanosh. He was the chief of an ancient family of his tribe, who had preserved the line of chieftainship unbroken from a remote time, and he consequently cherished a pride of ancestry. To the reputation of birth he added the advantages of a tall and commanding person, and the dazzling qualities of personal strength, courage and activity. His bow was noted for its size, and the feats he had performed with it. His counsel was sought as much as his strength was feared, so that he came to be equally regarded as a hunter, a warrior and a counsellor.

Such was Wawanosh, to whom the united voice of the nation awarded the first place in their esteem, and the highest authority in council. But distinction, it seems, is apt to engender haughtiness in the hunter state as well as civilized life. Pride was his ruling passion, and he clung with tenacity to the distinctions which he regarded as an inheritance.

Wawanosh had an only daughter, who had now lived to witness the budding of the leaves of the eighteenth spring. Her father was not more celebrated for his deeds of strength than she for her gentle virtues, her slender form, her full, beaming hazel eyes, and her dark and flowing hair.

Her hand was sought by a young man of humble parentage, who had no other merits to recommend him but such as might arise from a tall and commanding person, a manly step, and an eye beaming with the tropical fires of youth and love. These were sufficient to attract the favorable notice

of the daughter, but were by no means satisfactory to the father, who sought an alliance more suitable to the rank and the high pretensions of his family.

"Listen to me, young man," he replied to the trembling hunter, who had sought the interview, "and be attentive to my words. You ask me to bestow upon you my daughter, the chief solace of my age, and my choicest gift from the Master of Life. Others have asked of me this boon, who were as young, as active and as ardent as yourself. Some of these persons have had better claims to become my son-in-law. Have you reflected upon the deeds which have raised me in authority, and made my name known to the enemies of my nation? Where is there a chief who is not proud to be considered the friend of Wawanosh? Where, in all the land, is there a hunter who has excelled Wawanosh? Where is there a warrior who can boast the taking of an equal number of scalps? Besides, have you not heard that my fathers came from the East, bearing the marks of chieftaincy?"

"And what, young man, have *you* to boast? Have *you* ever met your enemies in the field of battle? Have *you* ever brought home a trophy of victory? Have *you* ever proved your fortitude by suffering protracted pain, enduring continued hunger, or sustaining great fatigue? Is *your name* known beyond the humble limits of your native village? Go, then, young man, and earn a name for yourself. It is none but the brave that can ever hope to claim an alliance with the house of Wawanosh."

The intimidated lover departed, but he resolved to do a deed that should render him worthy of the daughter of Wawanosh, or die in the attempt. He called together several of his young companions and equals in years, and imparted to them his design of conducting an expedition against the enemy, and requested their assistance. Several embraced the proposal immediately; and, before ten suns

set, he saw himself at the head of a formidable party of young warriors, all eager, like himself, to distinguish themselves in battle. Each warrior was armed, according to the custom of the period, with a bow and a quiver of arrows, tipped with flint or jasper. He carried a sack or wallet, provided with a small quantity of parched and pounded corn, mixed with pemmican or maple-sugar. He was furnished with a Puggamaugun, or war-club of hard wood, fastened to a girdle of deerskin, and a stone or copper knife. In addition to this, some carried the ancient *shemagun*, or lance, a smooth pole about a fathom in length, with a javelin of flint firmly tied on with deer's sinews. Thus equipped, and each warrior painted in a manner to suit his fancy, and ornamented with appropriate feathers, they repaired to the spot appointed for the war-dance.

A level, grassy plain extended for nearly a mile from the lodge of Wawanosh along the lake shore. Lodges of bark were promiscuously interspersed over this green, and here and there a solitary tall pine. A belt of yellow sand skirted the lake shore in front, and a tall, thick forest formed the background. In the center of this plain stood a high, shattered pine, with a clear space about, renowned as the scene of the war-dance time out of mind. Here the youths assembled, with their tall and graceful leader, distinguished by the feathers of the bald-eagle, which he wore on his head. A bright fire of pine wood blazed upon the green. He led his men several times around this fire, with a measured and solemn chant. Then suddenly halting, the war-whoop was raised, and the dance immediately began. An old man, sitting at the head of the ring, beat time upon the drum, while several of the elder warriors shook their rattles, and "ever and anon" made the woods re-echo with their yells.

Thus they continued the dance for two successive days and nights.

At length the prophet uttered his final prediction of success; and the warriors dropping off, one by one, from the fire, took their way to the place appointed for the rendezvous, on the confines of the enemy's country. Their leader was not among the last to depart, but he did not leave the village without seeking an interview with the daughter of Wawanosh. He disclosed to her his firm determination never to return, unless he could establish his name as a warrior. He told her of the pangs he had felt at the bitter reproaches of her father, and declared that his soul spurned the imputation of effeminacy and cowardice implied by his language. He averred that he could never be happy until he had proved to the whole tribe the strength of his heart. He said that his dreams had not been propitious, but he should not cease to invoke the power of the Great Spirit. He repeated his protestations of inviolable attachment, which she returned, and, pledging vows of mutual fidelity, they parted.

That parting proved final. All she ever heard from her lover after this interview was brought by one of his successful warriors, who said that he had distinguished himself by the most heroic bravery, but, at the close of the fight, he had received an arrow in his breast. The enemy fled, leaving many of their warriors dead on the field. On examining the wound, it was perceived to be beyond their power to cure. They carried him toward home a day's journey, but he languished and expired in the arms of his friends. From the moment the report was received, no smile was ever seen in the once happy lodge of Wawanosh. His daughter pined away by day and by night. Tears, sighs and lamentation were heard continually. Nothing could restore her lost serenity of mind. Persuasives and reproofs were alternately employed, but employed in vain. She would seek a sequestered spot, where she would sit and sing her mournful

laments for hours together. Passages of these are yet repeated by tradition, one of which we give:

THE LOON'S FOOT.

I thought it was the loon's foot, I saw beneath the tide,
But no—it was my lover's shining paddle I espied;
It was my lover's paddle, as my glance I upward cast,
That dipped so light and gracefully as o'er the lake I passed.
The loon's foot—the loon's foot,
'Tis graceful on the sea;
But not so light and joyous as
That paddle-blade to me.

My eyes were bent upon the wave, I cast them not aside,
And thought I saw the loon's foot beneath the silver tide.
But ah! my eyes deceived me—for as my glance I cast,
It was my lover's paddle-blade that dipped so light and fast.
The loon's foot—the loon's foot,
'Tis sweet and fair to see;
But, oh, my lover's paddle-blade,
Is sweeter far to me.

The lake's wave—the long wave—the billow big and free,
It wafts me up and down, within my yellow light canoe;
But while I see beneath heaven pictured as I speed,
It is that beauteous paddle-blade that makes it heaven indeed.
The loon's foot—the loon's foot,
The bird upon the sea,
Ah! it is not so beauteous
As that paddle-blade to me.

It was not long before a small bird of beautiful plumage flew upon the rock on which she usually sat. This mysterious visitor, which, from its sweet and artless notes, is called Chileeli, seemed to respond in sympathy to her plaintive voice. It was a strange bird, such as had not before been observed. It came every day and remained chanting its

notes till nightfall; and when it left its perch, it seemed, from the delicate play of the colors of its plumage, as if it had taken its hues from the rainbow. Her fond imagination soon led her to suppose it was the spirit of her lover, and her visits to the lonely rock were repeated more frequently. She passed much of her time in fasting and singing her plaintive songs. There she pined away, taking little nourishment, and constantly desiring to pass away to that land of expected bliss and freedom from care, where it is believed that the spirits of men will be again reunited, and tread over fields of flowery enjoyment. One evening, her lifeless body was found at the foot of the rock, but when death came to her, it was not as the bearer of gloom and regrets, but as the herald of happiness.

EARLY MICHIGAN.

THE first European Settlement within the limits of the State of Michigan was by the French.

In 1641, Fathers Charles Raymbault and Isaac Jogues, upon the invitation of the Ojibwa, visited the rapids of the St. Mary's River. Untoward circumstances prevented the establishment of a mission.

The first white men who passed the rapids, entered Lake Superior, and coasted along the whole extent of the southern shore of Lake Superior, were Des Groseillers (famous for his later exploits on Hudson Bay) and another young Frenchman. They spent the winter of 1659–60 in Northern Wisconsin and Eastern Minnesota, and in the following summer returned to Canada with three hundred Indians and 200,000 livres' worth of fur.

Father Renatus (René) Menard was the first Jesuit who labored for some time among the Indians in Upper Michigan.

His stay on Keweenaw Bay lasted from October 15th, 1660, to July 13th, 1661. About a month later he perished during an attempt to reach the Huron Settlement on the headwaters of the Black River (Wisconsin).

In 1665, Father Allouez coasted along the south shore of Lake Superior on his way to Shagawamigong (Chegoimegong), where he founded a mission. Its site was at the head of Ashland Bay, Wisconsin.

In 1668, Father James Marquette reached the Sault, where he was joined by Father Claudius Dablon. The settlement of Michigan begins at this period.

Under the French and British dominion, the territory was associated with the Canadas, but became part of the territory of Virginia at the close of the war of independence, although it was not formally occupied by the United States until 1796. Virginia had in the meantime ceded to the United States all of her territory northwest of the Ohio River, and Congress, by the historical "Ordinance of 1787," passed July 13th of that year, provided for its government as the "Northwest Territory."

The first seat of government of the Northwest Territory was at Chillicothe, Ohio. By act of Congress of May 7th, 1800, the territory was divided, preparatory to the admission of Ohio into the Union as a State, and the "Indiana Territory" was erected, with the seat of government at Vincennes, Indiana. By act of January, 1805, the Territory of Michigan was set off from the Indiana Territory, the seat of government being established at Detroit. By this act, the southern boundary of Michigan was fixed by a line drawn due east from the southerly bend or extreme of Lake Michigan until it intersects Lake Erie, and the western boundary through Lake Michigan and thence due north to the northern boundary of the United States. This included on the south a strip of territory, now forming a part of the State of Ohio, and did not include the northern or Upper Peninsula of the now State of Michigan.

In the year 1835, the people of Michigan took steps for forming a State Government. The admission of the State into the Union was delayed until 1837, chiefly in consequence of a disagreement in regard to the southern boundary; the State of Ohio laying claim to the strip of territory previously referred to, which it was claimed on the other hand was within the Territory of Michigan, and which embraces within its limits the present City of Toledo. The dispute at one time threatened an armed collision, and military forces were

mustered on both sides, in what is popularly known as the "Toledo war." The difficulty was settled by the act of Congress of June, 1836, fixing the disputed boundary in accordance with the claim of Ohio, giving to Michigan, instead, the territory known as the Upper Peninsula.

The seat of government remained at Detroit until 1847, when it was removed to Lansing.

The land area of the State comprises two natural divisions known as the Upper and Lower Peninsulas, and the adjacent islands.

The Upper Peninsula contains 14,451,456 acres.

The Lower Peninsula contains 21,677,184 acres.

There are 179 islands included within the boundaries of the State, varying in area from one acre upward, their total area being 404,730 acres.

Bois-Blanc Island contains 21,351 acres.

Round Island contains 180 acres.

Mackinac Island contains 2,221 acres.

GOVERNORS OF MICHIGAN.

UNDER FRENCH DOMINION.

Samuel Champlain,	1622–1635
M. de Montmagny,	1636–1647
M. d'Aillebout,	1648–1650
M. de Lauson,	1651–1656
M. de Lauson (son),	1656–1657
M. d'Aillebout,	1657–1658
M. d'Argenson,	1658–1660
Baron d'Avaugour,	1661–1663
M. de Mesey,	1663–1665
M. de Courcelle,	1665–1672
Count de Frontenac,	1672–1682
M. de la Barre,	1682–1685
Marquis de Denonville,	1685–1689
Count de Frontenac,	1689–1698
M. de Callieres,	1699–1703
M. de Vaudreuil,	1703–1725
M. de Beauharnois,	1726–1747
M. de Galissoniere,	1747–1749
M. de la Jonquiere,	1749–1752
M. du Quesne,	1752–1755
M. de Vaudreuil de Cavagnac,	1755–1763

UNDER BRITISH DOMINION.

James Murray,	1763–1767
Guy Carleton,	1768–1777
Frederick Haldimand,	1777–1785
Henry Hamilton,	1785–1786
Lord Dorchester,	1786–1796

TERRITORIAL GOVERNORS.

Northwest Territory.

Arthur St. Clair,	1796–1800

Indiana Territory.

WILLIAM HENRY HARRISON,	1800–1805

Michigan Territory.

WILLIAM HULL,	1805–1813
LEWIS CASS,	1813–1831
GEORGE B. PORTER,*	1831–1834
STEVENS T. MASON, *ex officio*,	1834–1835

UNDER STATE AUTHORITY.

STEVENS T. MASON,	1835–1840
WILLIAM WOODBRIDGE,	1840–1841
J. WRIGHT GORDON,†	1841–1842
JOHN S. BARRY,	1842–1846
ALPHEUS FELCH,	1846–1847
WILLIAM L. GREENLY,†	1847–1848
EPAPHRODITUS RANSOM,	1848–1850
JOHN S. BARRY,	1850–1852
ROBERT MCCLELLAND,	1852–1853
ANDREW PARSONS,†	1853–1855
KINSLEY S. BINGHAM,	1855–1859
MOSES WISNER,	1859–1861
AUSTIN BLAIR,	1861–1865
HENRY H. CRAPO,	1865–1869
HENRY P. BALDWIN,	1869–1873
JOHN J. BAGLEY,	1873–1877
CHARLES M. CROSWELL,	1877–1881
DAVID H. JEROME,	1881–1882
JOSIAH W. BEGOLE,	1883–1884

* Died while in office, July 6, 1834, and was succeeded by the then Secretary of the Territory, Stevens T. Mason.

† Lieutenant-Governor acting as Governor.

171645

NATIONAL PARK—ISLAND OF MACKINAC.

On March 11th, 1873, Hon. T. W. Ferry, Senator from Michigan, introduced in the Senate the following:

Resolved, That so much of the Island of Mackinac, lying in the Straits of Mackinac, within the County of Mackinac, in the State of Michigan, as is now held by the United States under military reservation or otherwise (excepting the Fort Mackinac and so much of the present reservation thereof as bounds it to the south of the village of Mackinac, and to the west, north and east respectively by lines drawn north and south, east and west, at a distance from the present fort flag-staff of four hundred yards), hereby is reserved and withdrawn from settlement, occupancy, or sale under the laws of the United States, and dedicated and set apart as a National public park, or grounds, for health, comfort and pleasure, for the benefit and enjoyment of the people; and all persons who shall locate or settle upon or occupy the same, or any part thereof, except as herein provided, shall be considered trespassers, and removed therefrom.

That said public park shall be under the exclusive control of the Secretary of War, whose duty it shall be, as soon as practicable, to make and publish such rules and regulations as he may deem necessary or proper for the care and management of the same. Such regulations shall provide for the preservation from injury or spoliation of all timber, mineral deposits, natural curiosities, or wonders within said park, and their retention in their natural condition. The Secretary may, in his discretion, grant leases, for building purposes, of small parcels of ground, at such places in said park as shall require the erection of buildings for the accommodation of visitors, for terms not exceeding ten years; all of the proceeds of said leases, and all other revenues derived from any source connected with said park, to be expended under his direction, in the management of the same and in the construction of roads and bridle-paths therein. He shall provide against the wanton destruction of game or fish found within said park, and against their capture or destruction for any purposes of use or profit. He also shall cause all persons trespassing upon the same, after the passage of this act, to be removed therefrom, and generally shall be authorized to take all such measures as shall

be necessary or proper to fully carry out the objects and purposes of this act.

That any part of the park hereby created shall at all times be available for military purposes, either as a parade or drill ground, in time of peace, or for complete occupation in time of war, or whenever war is expected, and may also be used for the erection of any public buildings or works: *Provided*, That no person shall ever claim or receive of the United States any damage on account of any future amendment or repeal of this act, or the taking of said park, or any part thereof, for public purposes or use.

Senator Ferry did not forget his work or neglect his opportunities, and on March 3d, 1875, after a two years' struggle, he finally procured the passage of the Act for the Mackinac National Park. His regard for this spot—his birthplace and boyhood home—led him to advocate his park bill at all times and places, until his fellow-members dubbed it "Ferry's Park."

The following are the approved Rules and Regulations for the Park at Mackinac:

I. Mackinac Park will be under the immediate control and management of the commanding-officer of Fort Mackinac, who is charged with the duty of preserving order, protecting the public property therein, and enforcing these rules.

II. All tenants renting under the Act of Congress providing therefor must conform to, and abide by, such rules and regulations as are prescribed for the care of the park, and will be held responsible for a compliance with the same on the part of the members of their families, their agents and employes.

III. The sale of wines and malt or spirituous liquors on the park, without special authority from the commanding-officer of Fort Mackinac, or higher military authority, is prohibited.

IV. No person shall put cattle, swine, horses or other animals on the park, except as follows:

The cows belonging to the residents of the Island of Mackinac may be placed in a herd, under the care of a herder, and be permitted to graze in

such parts of the park as may be designated by the commanding-officer of Fort Mackinac.

V. Racing or riding and driving at great speed is prohibited.

VI. No person shall indulge in any threatening, abusive, insulting or indecent language in the park.

VII. No person shall commit any obscene or indecent act in the park.

VIII. No frays, quarrels, or disorders of any kind will be permitted in the park.

IX. No person shall carry or discharge fire-arms in the park.

X. No person shall injure or deface the trees, shrubs, turf, natural curiosities, or any of the buildings, fences, bridges or other structures within the park.

XI. No person shall injure, deface or destroy any notices, rules or regulations for the government of the park, posted, or in any other manner permanently fixed, by order or permission of the authorities of the park.

XII. No person shall wantonly destroy any game or fish within the park, nor capture nor destroy the same for any purposes of use or profit.

XIII. Any person who shall violate any of these Rules and Regulations shall be ejected from the park by military authority, and in case the person so offending shall have committed any offence in violation of any of the statutes of the United States, or of the State of Michigan, the offender shall be proceeded against before the United States or State courts, according to the laws providing for the same.

XIV. The commanding-officer of Fort Mackinac may, at any time, add to or modify these Rules, subject to the approval of the Secretary of War.

When the Park was surveyed, lots were set apart for building purposes in the following places: on the bluff near "Robertson's Folly;" on the bluff on the northwest side of the island, and on the bluff extending from the old Indian burying-ground along by "Pontiac's Lookout."

LEGEND OF "ARCH ROCK."

After the Gitche Manitou had called into existence the beautiful Island of Mackinac and given it into the care of the kindred spirits of earth, air and water, and had told them it was only to be the abode of peace and quiet, it was so pleasant in his own eyes that he thought, "Here will I also come to dwell, this shall be my abode and my children may come and worship me here. Here in the depths of the beautiful forest they shall come."

Then calling his messengers, he bade them fly to all lands of heat and noise and troublous insects, and tell the suffering ones of every race and clime that in these northern waters was a place prepared where they could come and rest, leaving all care behind.

In the straits of Mackinac,
In the clear pellucid wave,
Sitting like an emerald gem,
Is the rock-girt Fairy Isle.

Round its bold and craggy shore
Sweep the billows far and wide,
With a gentle sinuous swell,
And the moan of distant seas.

Blue its waters, blue the sky,
Soft the west wind from afar
Moving o'er the scented grass,
And the many myriad flowers.

The cool invigorating breezes shall bring health and elasticity to the weak and weary. Here disease shall not dare

invade the pleasant glens or beautiful hilltops. Here let them come and receive my blessing.

"Ye shall also tell the stranger friends, who may come to seek me, that my royal landing is on the eastern shore; there shall they draw up the canoes upon the pebbly beach under the shadow of the ARCHED GATEWAY. Under the ARCH which they can see from afar, let them come with songs of rejoicing—neither night or day shall it be closed to any one who may seek me. Let them land before it and pass through it and ascend to my dwelling, and worship before me.

When the great spirit made known his wish to dwell with men, all nature seemed to rejoice and to make preparations for his abode.

The tallest trees claimed the privilege of being the poles of his wigwam, and sweet balsam firs laid themselves at his feet for use.

The birch trees unsheathed themselves and sent their bark in all its soft creamy whiteness to form the outside covering.

The trees of the forest all vied with each other in seeking a place in the future home of the Gitche Manitou.

Scarcely had the poles fitted themselves into their places, and the birch bark unrolled itself and arranged its clinging sheets in orderly rows upon the outside, when the noise of distant paddles was heard from the lake—swiftly and gaily they drew near, guided by the spirits of earth, air and water. Never had such a sight been witnessed on this earth.

The Gitche Manitou, went to meet them, and stood upon the ARCH and upheld his hands in blessing.

As his children unloaded their offerings of beaver, white-bear and other skins, they marched in procession up to the gateway and fell upon their knees and offered their thanks to the great spirit for the happy privilege of contributing to the comforts of his earthly home.

"Yes, my children dear, my loved ones,
I am here in joy and gladness.
Here to live in peace among you.
I have come to teach you wisdom
In the arts of love and living.
I accept your native offerings,
These white bear, and fox skins silvery,
Shall a couch of warmth and comfort
Make for me when around my fire,
I am resting from my labors.
Of the beaver skins and otters
They shall line the wigwam smoothly,
So Ka-bi-bo-nok-ka, the north wind,
Ne'er shall peep or whistle thro' them.
Enter in my gateway proudly,
And ascend my staircase slowly,
And see the home of the Great Spirit,
Where he dwells among his children."

They did as he commanded, and when they were about to return he thus addressed them:

"Now, my children, as you leave me,
Forth to go upon your journeyings,
Tell to all who know and love me,
That whenever a chieftain
Wooes and weds a dark-eyed maiden,
He shall bring her here before me,
Gay with garlands, sweet with roses.
With the sound of music fleeting
Far and near from every islet
That lies sleeping in these waters,
In these glittering, dark green waters.
Sweetest strains of music blending
Shall salute them, as the billows
Of the mighty lake of wonders
Bears them onward to the portals,
Where my blessing will await them,
And as long as they thus serve me
I will dwell upon this island,
Henceforth blessing youth and maiden
Joined in closest bonds of wedlock.

But, if in the coming seasons,
Some foul spirit roams among you,
And destroys my loving children,
This fair home that I have built
Shall become a rocky fastness,
Where they all may fly for shelter
And be safe in my protection."

Many, many years have passed. The wigwam of the Great Spirit has been transmuted into stone, and is now known as the PYRAMID.

The ARCHED GATEWAY can still be seen as in ancient times, with its portals guarded by tall green sentinels.

LIGHT HOUSES VISIBLE FROM THE ISLAND OF MACKINAC.

NAME.	Remarks.	Fog-Signal.	Height of light above lake-level.	When established.	Distance in statute miles from Mackinac.	Salary of Head-keeper per annum.
SPECTACLE REEF	On westerly edge of Spectacle reef, to the eastward of the entrance to the Straits of Mackinac, in Lake Huron. The light shows alternate RED and white flashes at intervals of 30 seconds. The tower is built of light-gray limestone, surrounded by a lantern and railings, which are painted red. A square wooden pier, 12 feet above water, surrounds the tower. Built by Col. O. M. Poe, U. S. A. Cost $350,000.	A 10-in. steam fog whistle, giving a blast of 3 seconds, followed by an interval of 12 seconds; then a blast of 3 seconds, followed by a pause of 42 seconds, and in the same way every minute.	86	1873	24	$800
DETOUR	At the mouth of the river Sault Ste. Marie, Lake Huron, Mich. Iron-pile structure, connected with wooden dwelling (painted white) by a covered way. Marks entrance from Lake Huron into St. Mary's River. Spectacle Reef, S. W. ½ S., 17 miles.	A 10-in. steam fog whistle, in duplicate; giving every minute a blast of 10 seconds, followed at intervals of 50 seconds.	75	1847	36½	600
BOIS BLANC	On the north side of Bois-Blanc Island, in the Straits of Mackinac, Mich. Tower rises from dwelling of yellow brick.		53	1839	9½	560
CHEBOYGAN	On the main land opposite to Bois-Blanc Island. Light on keeper's wooden dwelling.		37	1851	15	540
McGULPINS'S POINT	Near "Mackinaw City." Tower rises from dwelling of yellow brick. To mark turning point in Straits of Mackinac, 2½ miles west of Old Fort Mackinaw. The channel abreast of this light is 3 miles wide. The So. Graham shoal, N. E. ½ E., 4¼ miles; Isle St. Helena, N. W. 6 miles; Waugoshance, W. 15½ miles.		102	1868	9	540
ST. HELENA	On the south-east point of St. Helena Island, in Straits of Mackinac, Mich. A FIXED RED light. Tower and dwelling of red brick.		71	1873	11½	560
WAUGOSHANCE	On Waugoshance shoal, in the Straits of Mackinac, near entrance to Lake Michigan. Tower, with brick dwelling attached. Keeper's dwelling and lower part of tower, white, upper part of tower BLACK. Marks Waugoshance shoal.	A bell struck by machinery.	74	1851	23½	700
SKILLIGALLEE (Isle aux Galets.)	On Skilligallee rock (Isle aux Galets), 8 miles from Waugoshance light, 6 miles from main land, Mich. Tower and dwelling of yellow brick, connected by a covered way.	A first-class steam-siren, giving blasts of 7 seconds, intervals of 42 seconds.	106	1850	29	620

NOTE.—The first light house on this continent was built at the entrance to Boston Harbor, on Little Brewster Island in 1715-6.

LEGEND OF MACKINAC ISLAND.

THERE once lived an Indian in the north, who had ten daughters, all of whom grew up to womanhood. They were noted for their beauty, but especially Oweenee, the youngest, who was very independent in her way of thinking. She was a great admirer of romantic places, and paid very little attention to the numerous young men who came to her father's lodge for the purpose of seeing her. Her elder sisters were all solicited in marriage from their parents, and one after another went off to dwell in the lodges of their husbands, but she would listen to no proposals of the kind. At last she married an old man called Osseo, who was scarcely able to walk, and too poor to have things like others. They jeered and laughed at her on all sides, but she seemed to be quite happy, and said to them, "It is my choice, and you will see in the end who has acted the wisest." Soon after, the sisters and their husbands and their parents were all invited to a feast, and as they walked along the path, they could not help pitying their young and handsome sister, who had such an unsuitable mate. Osseo often stopped and gazed upward, but they could perceive nothing in the direction he looked, unless it was the faint glimmering of the evening star. They heard him muttering to himself as they went along, and one of the elder sisters caught the words, "Sho-wain-ne-me-shin nosa."* "Poor old man," said she, "he is talking to his father, what a pity it is that he would not fall and break his neck, that our sister might have a handsome young husband." Pres-

*Pity me, my father.

ently they passed a large hollow log, lying with one end toward the path. The moment Osseo, who was of the turtle totem, came to it, he stopped short, uttered a loud and peculiar yell, and then dashing into one end of the log, he came out at the other, a most beautiful young man, and springing back to the road, he led off the party with steps as light as the reindeer. But on turning round to look for his wife, behold, she had been changed into an old, decrepit woman, who was bent almost double, and walked with a cane. The husband, however, treated her very kindly, as she had done him during the time of his enchantment, and constantly addressed her by the term of ne-ne-moosh-a, or my sweet-heart.

When they came to the hunter's lodge with whom they were to feast, they found the feast ready prepared, and as soon as their entertainer had finished his harangue (in which he told them his feasting was in honor of the Evening or Woman's Star), they began to partake of the portion dealt out, according to age and character, to each one. The food was very delicious, and they were all happy but Osseo, who looked at his wife and then gazed upward, as if he was looking into the substance of the sky. Sounds were soon heard, as if from far-off voices in the air, and they became plainer and plainer, till he could clearly distinguish some of the words."

"My son—my son," said the voice, "I have seen your afflictions and pity your wants. I come to call you away from a scene that is stained with blood and tears. The earth is full of sorrows. Giants and sorcerers, the enemies of mankind, walk abroad in it, and are scattered throughout its length. Every night they are lifting their voices to the Power of Evil, and every day they make themselves busy in casting evil in the hunter's path. You have long been their victim, but shall be their victim no more. The

spell you were under is broken. Your evil genius is overcome. I have cast him down by my superior strength, and this strength I now exert for your happiness. Ascend, my son—ascend into the skies, and partake of the feast I have prepared for you in the stars, and bring with you those you love.

"The food set before you is enchanted and blessed. Fear not to partake of it. It is endowed with magic power to give immortality to mortals, and to change men to spirits. Your bowls and kettles shall be no longer wood and earth. The one shall become silver, and the other wampum. They shall shine like fire, and glisten like the most beautiful scarlet. Every female shall also change her state and looks, and no longer be doomed to laborious tasks. She shall put on the beauty of the starlight, and become a shining bird of the air, clothed with shining feathers. She shall dance and not work—she shall sing and not cry."

"My beams," continued the voice, "shine faintly on your lodge, but they have power to transform it into the lightness of the skies, and decorate it with the colors of the clouds. Come, Osseo, my son, and dwell no longer on earth. Think strongly on my words, and look steadfastly at my beams. My power is now at its height. Doubt not—delay not. It is the voice of the Spirit of the stars that calls you away to happiness and celestial rest."

The words were intelligible to Osseo, but his companions thought them some far-off sounds of music, or birds singing in the woods. Very soon the lodge began to shake and tremble, and they felt it rising into the air. It was too late to run out, they were already as high as the tops of the trees. Osseo looked around as the lodge passed through the topmost boughs, and behold! their wooden dishes were changed into shells of a scarlet color, the poles of the lodge

to glittering wires of silver, and the bark that covered them into the gorgeous wings of insects. A moment more, and his brothers and sisters, and their parents and friends, were transformed into birds of various plumage. Some were jays, some partridges and pigeons, and others gay singing birds, who hopped about, displaying their glittering feathers, and singing their song. But Oweenee still kept her earthly garb, and exhibited all the indications of extreme age. He again cast his eyes in the direction of the clouds, and uttered that peculiar yell, which had given him the victory at the hollow log. In a moment the youth and beauty of his wife returned; her dingy garments assumed the shining appearance of green silk, and her cane was changed into a silver feather. The lodge again shook and trembled, for they were now passing through the uppermost clouds, and they immediately after found themselves in the Evening Star, the residence of Osseo's father.

"My son," said the old man, "hang that cage of birds, which you have brought along in your hand, at the door, and I will inform you why you and your wife have been sent for." Osseo obeyed the directions; and then took his seat in the lodge. "Pity was shown to you," resumed the king of the star, "on account of the contempt of your wife's sisters, who laughed at her ill fortune, and ridiculed you while you were under the power of that wicked spirit, whom you overcame at the log. That spirit lives in the next lodge, being a small star you see on the left of mine, and he has always felt envious of my family, because we had greater power than he had, and especially on account of our having had the care committed to us of the female world. He failed in several attempts to destroy your brothers-in-law and sisters-in-law, but succeeded at last in transforming yourself and your wife into decrepit old persons. You must be careful and not let the light of his

beams fall on you while you are here, for therein is the power of his enchantment; a ray of light is the bow and arrow he uses."

Osseo lived happy and contented in the parental lodge, and in due time his wife presented him with a son, who grew up rapidly, and was the image of his father. He was very quick and ready in learning everything that was done in his grandfather's dominions, but he wished also to learn the art of hunting, for he had heard this was a favorite pursuit below. To gratify him, his father made him a bow and arrows, and he then let the birds out of the cage that he might practise in shooting. He soon became an expert, and the very first day brought down a bird, but when he went to pick it up, to his amazement, it was a beautiful young woman with the arrow sticking in her breast. It was one of his *aunts*. The moment her blood fell upon the surface of that pure and spotless planet, the charm was dissolved. The boy immediately found himself sinking, but was partly upheld, by something like wings, till he passed through the lower clouds, and he then suddenly dropped upon a high, romantic island. He was pleased on looking up to see all his aunts and uncles following him in the form of birds, and he soon discovered the silver lodge, with his father and mother, descending with its waving barks looking like so many insects' gilded wings. It rested on the highest cliffs of the island, and here they fixed their residence. They all resumed their natural *shapes*, but were diminished to the *size* of fairies; as a mark of homage to the King of the Evening Star, they never fail, on every pleasant evening during the summer season, to join hands and dance upon the top of the rocks. These rocks were quickly observed by the Indians to be covered, in moonlight evenings, with a larger sort of Puk Wudj Ininees, or little men, and were called *Mish-in-e-mok-in-ok-ong*, or *turtle*

spirits, whence the island derives is name. Their shining lodge can be seen in the summer evenings when the moon shines strongly on the pinnacles of the rocks, and those who go near those high cliffs at night can hear the voices of the happy little dancers.

ANCIENT NAMES OF RIVERS, LAKES, ETC.

Lake Ontario.—Champlain called it "*Lac St. Louis;*" Count de Frontenac, in 1674, called it "*Ontario;*" on Sanson's map, 1679, it appears "*Ontario ou Lac de St. Louis;*" it had also the name "*Frontenac;*" Hennepin called it "*Ontario or Frontenac;*" Tonti and Father Membre call it "*Lake Frontenac;*" on De L'Isle's maps, 1700 and 1703, it appears as "*Lac Ontario.*"

Lake Erie.—This name, says Mr. Baldwin, was derived from the tribe of Eries, on the south shore; the same tribe was also called the *Cat* nation. Hennepin called it "*Erie,*" also "*Conty;*" and Sanson's map, 1679, gives it "*Erie Lac;*" Membre called it "*de Conty;*" De L'Isle's maps give it "*Lac Erie.*"

Lake Huron.—Champlain called it "*Mer Douce;*" Father Membre, as well as Hennepin, called it "*Lake Orleans;*" De L'Isle maps, 1703 and 1718, give it "*Lac Huron ou Michigane;*" on his map of 1700, it appears as "*L. des Hurons.*"

Lake Superior.—Marquette's map gives it "*Lac Superieur ou de Tracy;*" Hennepin called it "*Lake Conde;*" on De L'Isle's maps it is "*Lac Superieur;*" Senex's map, 1719, and Coxe's of 1721, call it "*Nadouessians.*"

Lake Michigan.—Marquette, Dablon, and LaSalle, called it the lake of the "*Ilinois;*" Claude Allouez, in 1676, reached this lake on the eve of St. Joseph; he said "we give it the name of that great Saint, and shall henceforth

call it "*Lake St. Joseph;*" Allouez was the first to give it the name of "*Lake Machihiganing;*" LaSalle and Father Membre call it "*Lake Dauphin;*" St. Cosme called it "*Miesitgan,*" and also "*Missigan;*" Marest was one of the first to call it *Lake Michigan.*

NOTE.—The name as spelled by Allouez comes nearest the Indian pronounciation, which is *Mashiiganing* or *Mishiiganing,* the double *i* being pronounced *é–é.*

The term signifies "a clearing," and was first applied to the north-western shores of Lower Michigan where there were large ancient clearings.

Lake St. Clair.—Hennepin wrote it "*St. Clare;*" on the map of De L'Isle, of 1700, it is "*L. de Ste. Claire;*" on his maps of 1703 and 1718, it appears "*Lac Ganatchio ou Ste. Claire.*" Shea says "it received its name in honor of the founder of the Franciscan nuns, from the fact that LaSalle reached it on the day consecrated to her."

Mississippi River.—One or more of the outlets of this river was discovered in the year 1519, by the Spanish officer, *Don Alonzo Alvarez Pineda;* he named the river "*Rio del Espiritu Santo.*" De Soto named it "*El Rio Grande del Florida.*" Marquette, on his map, gave it the name "*de la Conception;*" he also used the name *Missipi.* LaSalle, Membre, Hennepin, and Douay called it the "*Colbert;*" Joutel said the Indians called it "*Meechassippi;*" but *he* called it the "*Colbert or Mississippi;*" on De L'Isle's map it is "*Mississippi*" and "*S. Louis;*" Allouez first speaks of it as "*Messipi*" and again as the "*Messi-sipi;*" St. Cosme calls it "*Micissipi.*"

NOTE.—The name of the river, in the principal Algonquin dialects, is "*Mishisibi*" (pronounced *Me-she-se-be*) meaning "large river."

The translation "Father of Waters" is a poetical license.

Missouri River.—Marquette called it the "*Pekitanoüi,*" meaning *muddy water;* the Recollects called it "*the River of Ozages;*" Membre called it the "*Ozage;*" on De L'Isle's maps, 1703, 1718, it is "*le Missouri ou de R. Pekitanoni;*" Coxe called it "*Yellow River,*" or "*River of the Massorites.*"

Ohio River.—Marquette called the lower Ohio "*Ouabouskigou;*" Joutel called it "*Douo or Abacha;*" from the mouth of the Ohio to the Wabash and up that stream was known as the "*Ouabache,*" so it was called by Membre, St. Cosme, and LaHontan. Above the Wabash, the Ohio was more particularly known as "*Ohio ou Belle Riviere,*" the river is so called on De L'Isle's map, 1703. Evans, in 1755, calls it "Ohio or Alleghany or La Belle."

Illinois River.—Marquette speaks of it, but gave it no name; on Franquelin's map it appears "*Riviere des Ilinois ou Macopins;*" LaSalle called it the "*Seignlai;*" Fathers Hennepin and Membre the "*Seignelay;*" Dablon not only applied to one of the upper branches of the Illinois (the Desplaines) the name "*St. Louis,*" but to the continuation, the Illinois itself; Coxe called it the "*Chicagou;*" De L'Isle's map, 1718, gives it "*Riv. des Ilinois.*"

Des Plaines River.— LaSalle, in 1680, called the Desplaines the "*Divine River;*" Membre and Charlevoix did the same. La Salle afterward, however, called it the "*Checagou.*" Dablon called it "*St. Louis River,*" including, perhaps, the continuation, the Illinois; Franquelin's map, 1684, gives it "*Peanghichia.*" The river was frequently called the "*Chicagou;*" see De L'Isle's map, 1718, and D'Anville's, 1755.

Chicago, and River.—Marquette called it "*Portage River;*" LaSalle applies the name "*Checago*" to this locality, but his *Checago River* was generally the *Des-*

plaines; Franquelin's map, 1684, gives to this locality or river the name of "*Cheagoumeinan,*" and to another stream "*R. Chekagou;*" Tonty, in 1685, says that he arrived at the "*Fort of Checagou.*" St. Cosme calls it "*Chikagou,*" "*Chicagu,*" "*Chicaqw,*" and also "*Chicag8.*" LaHontan, 1703, has it "*Chegakou.*" Senex, 1710, gives it "*Checagou;*" De L'Isle's maps have it "*Checagou,*" also "*Chicagou;*" Moll, 1720, gives it "*Chekakou;*" Charlevoix, "*Chicagou.*" Col. De Peyster speaks of it as "*Eschecagou,*" and again as "*Eschicagou,* a river and Fort at the head of Lake Michigan." Popple's atlas, 1733, has it "*Fort Miamis ou Ouamis;*" Mitchell, 1755, "*R. and Port Chicagou,*" and Sayer & Bennett's map, 1797, says "*Point Chicago River.*"

Sandusky Bay.—On De L'Isle's map, 1718, it appears "*Lac San-dou-ske.*"

Saginaw Bay.—On De L'Isle's maps, 1703 and 1718, it appears "*Baye de Saguina,*" and "*Baye Saguinam;*" Coxe called it the "*Sakinam.*"

NOTE.—"*Osaginang,*" or "*Osakinang,*" is the Indian name, derived from "*Osagi,*" or "*Osaki.*"

The Sacs lived on the Saginaw and Titibewasse before removing to Wisconsin.

Patterson's Point.—A rocky point of land on the north shore of Lake Michigan, some sixty miles from Mackinac, is so-called, from the fact that Mr. Charles Patterson, one of the principal members of the Northwest Fur Company, with all his crew, was there drowned about the year 1788.

Marquette River.—On De L'Isle's map, 1703, it is "*R. Marquet;*" Charlevoix called it "*River Marquette,*" or "*River of the Black Robe.*"

Isle Royal, Lake Superior.—On De L'Isle's maps, 1700 and 1703, it appears "*I. Monong;*" Coxe calls it "*Minong.*"

NOTE.—"*Minong*" is the Indian name.

Michilimackinac.—Marquette called it "*Michilimakinong;*" Hennepin and Membre speak of it as "*Missilimakinak;*" Joutel called it "*Micilimaquinay;*" De L'Isle's map, 1703, calls it "*Isle et Habitation de Missilimakinac.*"

NOTE.—Marquette came nearest the Indian pronunciation of the word, which is "*Mishinimakinang.*"

The change of "*n*" into "*l*," by the French, is frequent in Indian names.

Green Bay.—Marquette called it "*Bay of the Fetid;*" Hennepin and Membre did the same. Marquette says the Indians called it "*Salt Bay;*" St. Cosme called it "*Bay of Puants;*" on De L'Isle's maps, 1700 and 1718, it appears as "*Baye des Puans.*"

Milwaukee River.—Membre calls it "*Melleoki;*" St. Cosme termed it "*Melwarik;*" on De L'Isle's map, of 1718, it is called "*Melleki.*"

NOTE.—"*Minewag*" is the Indian name.

Fox River of Illinois.—Joutel, on his map, gives it "*Petescouy;*" St. Cosme calls it "*Pistrui;*" Charlevoix calls it "*Pisticoui.*"

Wisconsin River.—Father Marquette called it the "*Mesconsing;*" Hennepin quotes the Indians as calling it the "*Ousconsin*" or "*Misconsin.*" Membre called it the "*Mesconcing;*" St. Cosme, the "*Wesconsin.*"

NOTE.—The Indian name is "*Wishkôsing,*" the "*o*" having the nasal sound of the French "*on.*"

COLLECTORS OF CUSTOMS, AT MACKINAC.

1801–6	David Duncan.
1806–10	George Hoffman.
1810	Harris H. Hickman.
1810–15	Samuel Abbott.
1815–16	William Gamble.
1816–18	John Rogers.
1818–33	Adam D. Stewart.
1833–43	Abraham Wendell.
1843–49	Samuel K. Haring.
1849–53	Charles E. Avery.
1853–55	Alexander Toll.
1855–61	Jacob A. T. Wendell.
1861–67	John W. McMath.
1867–71	S. Henry Lasley.
1871–	James Lasley.

INDIAN AGENTS.

Agents for Mackinac and Vicinity:

1816–24	Wm. H. Puthuff.
1824–33	George Boyd.
1833–41	Henry R. Schoolcraft.
1841–45	Robert Stuart.
1845–49	Wm. A. Richmond.
1849–51	Chas P. Babcock.
1851–53	Rev. Wm. Sprague.
1853–57	Henry C. Gilbert.
1857–61	Andrew M. Fitch.
1861–65	D. C. Leach.
1865–69	Richard M. Smith.
1869	Wm. H. Brockway.
1869–71	James W. Long.
1871	Richard M. Smith.
1871–76	George I. Betts.
1876–82	George W. Lee.
1882–	Edward P. Allen.

MACKINAC COUNTY, PROBATE COURT JUDGES.

1823–25	William H. Puthuff.
1825–29	Jonathan N Bailey.
1829–33	B. Hoffman.
1833–40	Michael Dousman.
1840–44	Bela Chapman.
1844–48	William Johnson.
1848–53	Bela Chapman.
1853–60	Jonathan P. King.
1860–65	Bela Chapman.
1865	Alexander Toll.
1866–73	Bela Chapman.
1873–77	George C. Ketchum.
1877–79	George T. Wendell.
1879–81	Benoni Lachance.
1881–	Thomas Chambers.

MACKINAC VILLAGE, PRESIDENTS.

Wardens or Presidents of the Borough or Village of Mackinac, since its incorporation in 1817:

1817–21	Wm. H. Puthuff.	1848	Augustus Todd.
1822	George Boyd.	1849	Bela Chapman.
1823	Wm. H. Puthuff.	1850–55	Augustus Todd.
1824–25	Michael Dousman.	1856	Jonathan P. King.
1826	Jonathan N. Bailey.	1861	John B. Couchois.
1827–30	Samuel Abbott.	1872	John Becker.
1831	Edward Biddle.	1873	Wm. Madison.
1832–43	Samuel Abbott.	1874	Dr. John R. Bailey.
1844	Edward Biddle.	1875–76	Edwin C. Gaskill.
1845	Samuel Abbott.	1877–81	Wm. P. Preston.
1845	Abraham Wendell.	1882	Horace A. N. Todd.
1846	Bela Chapman.	1883–	Wm. P. Preston.

POSTMASTERS.

Postmasters at Mackinac since the establishment of the Post Office in 1819: The Office was known as Michilimackinac until 1825.

1819–22	Adam D. Stewart.	1859–61	John Biddle.
1822–25	John W. Mason.	1861–66	James Lasley.
1825–29	Jonathan N. Bailey.*	1866–67	John Becker.
1829–49	Jonathan P. King.	1867–77	James Lasley.
1849–53	James H. Cook.	1877–80	George C. Ketchum.
1853–59	Jonathan P. King.	1880–	James Lasley.

*First Postmaster at Chicago. Appointed March 31st, 1831.

The first post-office on this side of the Atlantic was established by Gov. Lovelace, at New York, in 1672.

MACKINAC COUNTY, CLERKS.

Clerks of the County from its organization in 1818:

1818–21	Thomas Lyon.	1855–58	John Becker.
1822–24	F. Hinchman.	1859–63	Wm. M. Johnston.
1825–46	Jonathan P. King.	1864	Charles O'Malley.
1847–52	P. C. Kevan.	1865–	John Biddle.
1853–54	Wm. M. Johnston.		

THE GIANT FAIRIES.

Long years before the white man came into these regions, many fairies lived here, rollicking fairies, who laughed and danced and sung their lives away.

Every flower and bush and tree, every rock and hill and glen, was thickly peopled with these canny folk, and on moonlight nights all the Indians in their wigwams sat in breathless attention—

Then they hear, now sweet and low,
Sounds as of a distant lyre,
Touched by fairy hands so light
That the trembling tones scarce are heard.

What the music none can tell,
So unearthly and so pure,—
But it seems as if the notes
Loosened all the magic sounds
Held within the tinkling grass,—
In the mosses and the ferns,
In the vines which climb and creep,
In the flowers of every hue,—
In the heavy-folded rose,
In the violets at its feet,
In the lily's gentle swing.

Sweeping o'er the lonely streams,
Through the sands on deserts low,
Through the snows on mountains high,
Through the flowers on the plains,
Through the sylvan shady bowers,
Through the forests dark and hoar,
Through the lofty oaks and elms,

Through the leaves of tulip trees,
Through catalpas, white with bloom,
Through magnolias kingly crowned,
Through the poplars, amber sweet,
Through the towering cypresses,
Pendant with the gray old mosses,
Patriarchs of the lowlier tribes.
With the sound of laughing brooks,
And the notes of singing birds;
Softened by the cooing dove,
By the plover's gentle dip,
By the lonely, limpid rills,
By the silence, deep, profound,
Resting o'er the wilderness.

With the thunder's distant roar,
Rolling, rumbling through the sky,
Over mountains, hills, and plains,
Over rivers, lakes, and seas;
Chiming with the overture
In its massive undertones,
Mellowing, melting all its chords
Into dulcet harmonies;
Into dirge-like requiems;
Into rhythmic symphonies;
Gathering all the breath of song
In its weird and wayward moods;
In its plaintive, touching strains;
In its playful laughing trills;
In its wild and fearful tones;
Trancing all the insect tribes,
Hid in thicket, bush, and grove;—
Butterflies, of every hue,
Bees, of wondrous skill and lore;
Beetles, puzzled, lost, and wild;
Mites and emmets, flies and gnats,
Maddened, ravished, filled with joy,—
Frenzied with the flush of song.

Birds, in forest, tree, and copse,
In the jungle, in the grass,
Near the lonely stream and lake,
On the wing in winding flocks,
Wildered with the rapturous sounds,
Pause to listen, still and mute,
Till the tempest rushes past,—

O, the music! O, the sweet!
Breathing fragrance, breathing song,
Mingling all of earth and air
That can charm the wakened sense.
Thus with odors rich and rare,
Music lent its magic power,
Dirge and requiem, ditty, lay,
Fugue and march, and waltz and hymn
Silver-toned, euphonious, grave;
Chimes of measured step and grace,
Dulcet strains of sweetest rhythm,
Overtures of matchless sweep,—
All that fills the hungry air,
All that wakes the sleeping sense,
Blending with the virgin soil;
With the creeping juniper,
With the cedar and the pine,
With the rich magnolia's bloom,
With the jasmine and the grape,
With the scent of early fruits;—
Such the music, such the air,
Sweeping westward o'er the lakes,
Such,—the Isle of Mackinac.

It was upon the eastern rock-bound shore that the giant fairies most loved to congregate. There they skipped up and down their famous stairway, and, flinging themselves into the water, would disappear in its depths, perhaps to rise again on the back of some immense sturgeon or whitefish, the reindeer of the lakes, for a race through, the sparkling water.

These genii lived in the many caves in the rocks. In the depths of their quiet homes were—

Tables, crowned with daintiest food,
Wine of berries, rich and sweet;
Beds of eider-down and moss;
Chambers, opening to the sea,
Filled with sparkling stalactites;
Rubies bright, and amethysts,
Diamonds flashing, filled with light;
Marble halls and palaces;
Corridors, of awful length,
Stretching westward toward the sun,
Opening into distant halls,
Wildering to the aching sight.
Wide the pavements covered o'er
With the shells of every hue;
Lichens green, and red, and white,
Spreading wider, flush and fair,
Sprinkled with the aureate dust
Found within their hidden caves.

Their favorite dancing place was the plateau just below where the fort now stands, and the entrance to their subterranean abode was under the immense rock that supports one of the corners of the wall.

Here their mystic ring was kept, and on moonlight nights they gathered from far and near—

At twilight on the lonely Isle,
'Mid the rustling of the leaves,
And the chirp of dainty birds,
And the notes of whip-poor-wills,—
Oft was heard the mystic dance
Of Giant Fairies, lithe of step,
Moving in their sinuous sweep
To the sounds of lute and string.
Now, where the rippling waters play,
Or on the billow's gentle swell,
Laughing, rollicking and free,

Or clambering DONAN'S OBELISK,
With towering leap and sportive romp,
With heyday pranks, and leer, and jest,
They reel, and minuet, and waltz,
In wassail mirth and jollity.
Upon LEDYARD'S lofty CLIFFS they perch,
In graceful curves they reach the ARCH
That hangs upon the eastern shore,—
Now gently tripping round its base,
They climb upon its rugged sides,
And sweeping o'er its dizzy height,
With rapid flight and easy grace,
They move around the PYRAMID,
And peep within its secret caves,
Or stand upon its star-lit shaft;—
And then, away, away, away,
They sweep around the grand plateau
That sits enthroned upon the Isle;—
Within SKULL CAVE they barely peep,
RUGGLES' PILLAR, they lightly touch,
To WHITNEY'S POINT, they hie away,
Thence, the LOVER'S LEAP they climb.

Here the tramping feet were heard
Of the Pe-quod-e-nonge dance,
When the gathering warriors came
Plumed and painted for the fight;—
And the startling yell was heard
O'er the Island—o'er the straits,
O'er the waters, deep and clear,
O'er the Huron and its shores,
O'er the breezy Michigan;

Suddenly La Salle's morning gun from the "Griffon" rang out on the breeze and echoed and re-echoed with many reverberations from the adjacent shores.

With horrible shrieks and cries and groans they flew from all parts of the island, and entering their cave disappeared evermore from mortal view.

Reluctantly they left the Isle
When the "pale faces" touched upon
Their native waters, rocks, and hills;—
For only will they deign to dwell
Where the wild hunter seeks his food
And claims the forest all his own.

I sing of the fairies fled,
I know not where they are,
Whether living, dying, or dead,
On the earth, or some distant star.
In the hollow wastes, or the vacant caves,
In the shadowy, dreamless land,
Where the river of Lethé gently laves
Its footless and dusky sand,—
Far, far away is the spectral band.

Over the silent moor,
Over the secret dell,
Over the waters fresh and pure
With music's magic spell,
Hither and thither they went,
Now rapid, or grave, or slow,
Till the drowsy hours were spent
And the morning began to glow.
But we see them now no more,
We hear them not at even,
By river, or lake, or lonely shore,
Beneath the western heaven.

And thus have the fairies left our shore,
Their beautiful forms we shall see no more;
The caves are forsaken, the mountain and plain,
Our Island home shall greet them—never again.

PRIESTS.

The following Priests of the Roman Catholic Church have served at Michilimackinac:

The dates opposite their names indicate the first and last year of their stay; or, as the case may be, of their visits; for many of them made only occasional visits, having other parishes, or missions, in their charge. *Their* names are marked thus *.

The first church on the main land, north of the Strait, was built in 1671; the second about 1674; burnt in 1706.

The present church was built in 1838.

The first church on the main land, south of the Strait, was built about 1712, when the post was re-established; the second, about 1741.

The first church on the island was built about 1785. It occupied a part of the old cemetery on Astor street. The second was erected in 1827, on the site of the present one, on land donated by Mrs. Magdalene Laframboise.

The present building was erected in 1873.

Beneath the altar are the graves of Mrs. Magdalene Laframboise, her only daughter, and grandson, Langdon Pierce (wife and son of Capt. Benjamin K. Pierce, U. S. A.). On the marble slabs over their graves are the following inscriptions:

"MAGDALENE LAFRAMBOISE, died April 14th, 1846, aged 66 years."
"JOSEPHINE PIERCE, died November 24th, 1830."

IN "ANCIENT MICHILIMACKINAC" (ST. IGNACE).

1670. Rev. Father Dablon, S. J. (or possibly Marquette.)
1671–73. Rev. Father James Marquette, S. J.
1673 (?) Rev. Father Philip Pierson, S. J.

1674 (?) Rev. Father Henry Nouvel, S. J.
1677 (?) Rev. Father J. Enjalran, S. J.
1680–81. Rev. Father Louis Hennepin, Franciscan.*
16?? (?) Rev. Father De Carheil, S. J.
16??–1706. Rev. Father J. Marest, S. J.

In "Old Mackinac" (Lower Michigan).

1708 (?) Rev. Father J. Marest, S. J.
1741–52. Rev. Father J. B. Lamorinie, S. J.*
1741–65. Rev. Father Du Jaunay, S. J.
1742–44. Rev. Father C. G. Coquarz, S. J.*
1753–61. Rev. Father M. L. Lefranc, S. J.
1768–75. Rev. Father Gibault, Vic.-Gen. of Illinois.*

On the Island and in Modern St. Ignace.

1786–87. Rev. Father Payet, of Illinois.*
1794. Rev. Father Ledru, Dominican, of France.*
1796. Rev. Father Levadoux, of Detroit, Vic.-Gen. of the Bishop of Baltimore.*
1799–1823. Rev. Father G. Richard, Curate of St. Ann, Detroit, and Vicar-General.*
1801. Rev. Father J. Dilhet.*
1816–18. Rev. Father Joseph Crevier, of Canada.*
1825–27. Rev. Father Francis Vincent Badin of St. Joseph's.*
1827–30. Rev. P. J. De Jean, of Little Traverse Bay.*
1829–31. Rt. Rev. Edward Fenwick, Bishop of Cincinnati.*
1830. Rev. Father Mallon, of Cincinnati.
1830–33. Rev. Father Samuel Mazzuchelli, Dominican.
1830–38. Rev. Father Frederic Resé, Vic.-Gen. of Cincinnati, Bishop of Detroit, 1834.*
1831–65. Rev. Father Frederic Baraga, of Little Traverse Bay. Afterwards (1853–68) Bishop of Sault Ste. Marie and Marquette.*
1833. Rev. Father J. Lostrie.
1833–34. Rev. Father Francis Hatscher, Redemptorist.
1838–43. Rev. Father Santi Santelli.

1834–38. Rev. Father F. J. Bonduel.
1843–45. Rev. Father C. Skolla, Franciscan.
1845. Rev. Father H. Van Renterghem.
1845–52. Rt. Rev. P. Lefevre, Bishop of Detroit.*
1846–74. Rev. Father A. D. Piret, retired to "Chenaux," 1870.
1852. Rev. Father Francis Pierz, of Little Traverse Bay.*
1854–57. Rev. Father E. L. M. Jahan.
1858–61. Rev. Father Patrick B. Murray.
1861–67. Rev. Father Henry L. Thiele (two terms).
1868. Rev. Father Charles Magné.
1868–71. Rev. Father Matthias Orth.
1869–70. Rev. Father Philip S. Zorn, of Grand Traverse Bay.*
1870–71. Rev. Father Nicolas L. Sifferath, of Cross Village.*
1871. Rev. Father Charles Vary, S. J., of Sault Ste. Marie.*
1871–79. Rt. Rev. Ignatius Mrak, Bishop of Marquette.*
1871–72. Rev. Father L. B. Lebouc.
1872–73. Rev. Father Moses Mainville.
1873–83. Rev. Father Edward Jacker.
1875–78. Rev. Father William Dwyer.
1878–79. Rev. Father John Braun.
1879–81. Rev. Father John C. Kenny.
1880–81. Rev. Father C. A. Richard.
1880–82. Rt. Rev. John Vertin, Bishop of Marquette.*
1881. Rev. Father Bonaventure Frey, Prov. Cap. Order.*
1881–82. Rev. Father Kilian Haas, O. M. Cap.
1881–82. Rev. Father Isidore Handtmann, O. M. Cap.
1882–84. Rev. Father John Chebul.
1883. Rev. Father Joseph Niebling.
1883–84. Rev. Father P. G. Tobin.

LEGEND OF "MISHINI-MAKINAK."

NOTE:—There is a tradition that many centuries ago while a party of Indians were standing on the bluff where St. Ignace is now located, and looking out over the straits they saw the present Island of Mackinac rising out of the water, and beliving it was some animal, from its movements and shape they pronounced it to be a turtle.

The Island was known to the early French visitors as "Michilimackinac:" popular tradition says that the meaning of the word is "Giant Turtle."

In the Ojibwa dialect as now spoken, "Mishimikinak" signifies "Big Turtle."

Edisoked.—A story teller; one who repeats and hands down the tales of Mena-bosho and other kindred legendary lore.

Eh heh! Eh heh!—is the usual refrain of Indian magic songs.

Where the restless currents of Michigan
 The twin-born Huron embrace,
Along the headland there sat a clan
 Of the wild Ojibwa race.

In the noontide calm, on the sleepy shore,
 Reposed the lords of the land,
While the story-teller's mystic lore
 Beguiled the simple band.

Thus spake the prattling Edisoked;—
 "A wigwam stands in the deep;
Enchanted lies in the channel's bed
 The GIANT TURTLE asleep.

Around him paddle whitefish and trout,
The slow worm creeping goes;
The sea-gull's scream and the rover's shout
Break not his charmed repose.

Rise up, rise up, O TURTLE grey;
Rise up, thou chief of the lake,
Thy cousins call thee,—eh heh! eh heh!
Enchanted TURTLE, awake.

The lake lay calm and the wind was hush'd,
But lo! there rose a swell;
The surges over the pebbles rushed
The song had broken the spell.

It heaves; it eddies. Alack! Alack!
The breakers tower and fall;
Unwieldy MISHINI-MAKINAK
Toils up to answer the call.

Already whitens the flood mid-way
Twixt shore and shore. On the strand,
Along the headland, in blank dismay
The brown Ojibwa stand.

And slowly, softly the rounded back
Emerging meets the eye,
Till all of MISHINI-MAKINAK
Lies basking 'neath the sky.

He floats, a mammoth in turtle shape,
An overturned bowl, the back;
The dragging tail a fleshy cape,
The jowl a headland black.

The mighty shell like an island lies,
At anchor out in the lake.
'*Tis not* an isle. O strange surprise!
'Tis the Chief uncharmed, awake!

Unmoved, alike, by the billow's sweep,
By the tempest's battering shock,
Severe and calm in the azure deep,
He stands a towering rock.

But alert within that frowning form
The spirit blithe and gay,
With fairy sprites, that 'round him swarm,
Communes by night and day.

The dappled trout and the whitefish come
Up-lake, down over the Falls;
His children all from their silent home
To the gay carouse he calls.

The Red Man—eager yet doubtful, while
The silver tide runs past,
Enticed, bewitched, to the magic isle
His birch bark paddles at last.

And one there comes in robe of black,
With face so sweet and grave,
That frowning MISHINI-MAKINAK
Smiles on him from the wave.

With toilworn feet, a pilgrim quaint,
The holy cross in his hand
From *la belle France* he comes, good saint,
To sleep on the rocky strand.

And over the waves as the chief grows old,
In storm or sunshine gay,
The LILY, LION and EAGLE bold
Their homage come to pay.

On hoary MISHINI-MAKINAK
Their several flags unfurl,
While wrestling, each from the giant's back
The other seeks to hurl.

Oh! sure is the flight to the mother bee
Of the humming swarms of the hive;
But surer, swifter, from land and sea,
The Chieftain's vassals arrive.

From prairies far and their burning heat,
From Hudson's shivering bay;
From the western peaks, at the Giant's feet
They flock their wealth to lay.

The skiff, the light canoe, the smack,
The merchant's ship in their wake,
All bound for MISHINI-MAKINAK
Are plowing river and lake.

Bright, broken dream! It calls not back
That gay chivalric time:—
Wilt *thou* still honor old Makinak,
Age of the dollar and dime?

Behold the answer! Do not these things
Arabian marvels eclipse?
On comes—on comes,—as on eagle's wings,
A fleet of wingless ships!

With panting bosom,—with splashing gait,
With dull monotonous roar,
They come,— their frolicsome human freight
In the Sorcerer's lap to pour.

There all, in sweet oblivion lost,
(The touch of witchery's wand.)
Their ailments offer a holocaust
At GIANT TURTLE'S command.

MACKINAC ISLAND.

	Height above the Straits of Mackinac.
Fort Mackinac—Parade	150 feet.
Fort Holmes—Platform	330 "
Top of Pyramid Rock	285 "
Donan's Obelisk	135 "
Robertson's Folly	128 "
Highest Point of Arch Rock	150 "
Top of Arch	140 "
Buttress facing lake at Arch Rock	110 "
Lover's Leap	145 "
Lower Plateau of Island	150 "
Upper Plateau of Island	295 "

LAKE NAVIGATION.

DISTANCES FROM MACKINAC ISLAND BY WATER.

(Steamboat Routes.)

	Miles.		Miles.
Alpena	125	Harrisville	155
Ashland, L. S.	570	L'Anse	335
Bayfield, L. S.	585	Mackinaw City	7
Beaver Islands	45	Marquette, L. S.	260
Bois Blanc Island	3	Milwaukee	290
Cheboygan, Mich.	18	Ontonagon, L. S.	495
Chenaux Islands	15	Oscoda	175
Chicago	375	Petoskey	60
Cross Village	30	Port Huron	300
Detour	40	Portage Lake, L. S	360
Detroit	370	Round Island	1
Duluth, L. S.	675	Sand Beach	235
Eagle Harbor, L. S.	425	Sault Ste. Marie	90
Eagle River, L. S.	435	St. Ignace	5
Grand Island, L. S.	225	Traverse City	120

SUMMER AND WINTER.

The *Maximum* and *Minimum* temperature at Fort Mackinac during the summers and winters specified—from observations taken with a Fahrenheit thermometer at 7 A. M.

Summer of		Deg. above Zero.
1855	September 8	67
1856	July 26	75
1857	July 26	75
1858	August 13	74
1859	July 13	76
1860	August 3	69
1868	July 17	79
1869	August 2	66
1870	July 18	69
1871	August 7	75
1872	July 2	74
1873	July 23	73
1874	September 12	71
1875	September 1	68
1876	August 14	74
1877	July 28	77
1878	August 9	76
1879	July 15	75
1880	August 8	69
1881	September 5	78
1882	July 25	71
1883	August 18	66

Winter of		Deg. below Zero.
1855–6	March 9,	1856....19
1858–9	January 9,	1859 ...25
1859–60	January 31,	1860....10
1860–1	February 7,	1861....24
1867–8	February 27,	1868....24
1868–9	March 4,	1869....10
1869–70	February 21,	1870....10
1870–1	February 5,	1871....13
1871–2	Dec. 20,	1871....14
1872–3	February 23,	1873....17
1873–4	January 30,	1874....10
1874–5	February 9,	1875....24
1875–6	February 2,	1876....17
1876–7	January 12,	1877....14
1877–8	January 7,	1878.....8
1878–9	February 27,	1879 .. 20
1879–80	February 1,	1880.....8
1880–1	January 14,	1881....22
1881–2	January 23,	1882....18
1882–3	January 22,	1883....10
1883–4	January 24,	1884....18

NAVIGATION — STRAITS OF MACKINAC.

ARRIVAL OF FIRST STEAMBOAT AT MACKINAC ISLAND.

1854	April 25	1870	April 3
1855	May 1	1871	April 3
1856	May 2	1872	April 25
1857	May 1	1873	April 30
1858	April 6	1874	April 29
1859	April 4	1875	May 5
1860	April 10	1876	April 22
1861	April 25	1877	April 20
1862	April 18	1878	(No record.)
1863	April 17	1879	April 22
1864	April 23	1880	April 3
1865	April 21	1881	May 3
1866	April 29	1882	March 9
1867	April 23	1883	April 21
1868	April 19	1884	April 18
1869	April 23		

DISTANCES FROM ST. IGNACE, MICH. VIA — D., M. & MARQUETTE R. R.

		Miles.			Miles.
Newberry,	Mich	54	Republic,	Mich	185
Seney,	"	75	L'Anse,	"	213
Munising,	"	108	Hancock,	"	244
Au Train,	"	121	Houghton,	"	244
Marquette,	"	150	Calumet,	"	257
Negaunee,	"	162	Lake Linden,	"	267
Ishpeming,	"	165			

DISTANCES FROM MACKINAW CITY, VIA—MICH. CENTRAL R. R.

To	Miles.	To	Miles.
Albany, N. Y.	841	Mullet Lake, Mich.	22
Battle Creek, Mich.	340	New York, N. Y.	983
Bay City, Mich.	182	Niagara Falls, N. Y.	521
Beaver Lake, Mich.	122	Niagara Falls, Ont.	517
Binghampton, N. Y.	751	Niles, Mich.	411
Boston, Mass	1042	Otsego Lake, Mich.	71
Buffalo, N. Y.	543	Owosso, Mich.	232
Cheboygan, Mich.	16	Pinconning, Mich.	163
Chicago, Ill.	505	Rochester, N. Y.	613
Cincinnati, O.	552	Roscommon, Mich.	105
Cleveland, O.	463	St. Helen's, Mich.	117
Columbus, O.	474	St. Louis, Mo.	737
Detroit, Mich.	291	St. Thomas, Ont.	404
Fort Wayne, Ind.	395	Saginaw City, Mich.	196
Freedom, Mich.	6	Saratoga, N. Y.	846
Gaylord, Mich.	63	Springfield, Mass.	944
Grayling, Mich.	90	Standish, Mich.	155
Hagersville, Ont.	463	Summit, Mich.	138
Indian River, Mich.	34	Suspension Bridge, N. Y.	519
Indianapolis, Ind.	561	Syracuse, N. Y.	694
Jackson, Mich.	295	Toledo, O.	350
Kalamazoo, Mich.	363	Topinabee, Mich.	29
Lansing, Mich.	259	Toronto, Ont.	526
Louisville, Ky.	662	Utica, N. Y.	746
Mackinac Island (by water).	7	Zilwaukee, Mich.	192

INDIAN AND FRENCH GEOGRAPHICAL NAMES.

ARBRE CROCHE,—a French translation of the Ottawa *Waganakisi*, which properly means "the top of that tree is crooked." A large tree of that description formerly stood on the height west of Middle Village; and to that neighborhood the term *Arbre Croche* was applied until about 1828, when it was transferred to the Ottawa settlement at Little Traverse, now Harbor Springs, Mich.

ASSINNIBOINE. From the Ojibwa *Assinibwan*, "Stone-Sioux." The tribe—a branch of the Dakota family—is said to have received this name from the nature of the country it formerly inhabited.

The term is composed of *Assin*, "a stone," and *Bwan*, "Sioux," or "Dakota."

BAY DE NOC. Corrupted from the French, *Bay des Noquets*, "Noquet Bay." The small tribe or clan of the *Noquet*, or *Noquai* Indians, was found in that neighborhood by the first French explorers. Later on they were merged into the tribe of the *Bawitigowininiwag* (Men of the Stream lashed into Dust), or *Saut* Indians. "*Noke*," the "totem" of the clan, is the sirloin of a bear.

CHEBOYGAN, also *Sheboygan*. From *Jibaigan* (pronounced *Zhe-bah-e-gan*), or *Jabaigan*, "a passage way by water." It conveys the idea, to the Indian mind, of a short route by water by which some distant point may be reached, other than by the main water highway.

CHEGOIMEGON, (Ashland Bay, Wis.), properly Shagawamigong,—a long-stretched tongue of land, or shallows, over which the waves break.

CHENAUX (plural of chenal) "channels."

CROSS VILLAGE,—the translation of the French La Croix, "The Cross." The settlement obtained its name from a large wooden cross, planted by one of the early missionaries on the bluff where the village now stands.

The Indian name is *Anamiewatigong*, "at the Tree of Prayer."

ESCANABA. From the Indian *Ishkonabe*, "the end of the good (sandy) beach."

GROS CAP. "Big Point," evidently so called on account of its elevation and massy form.

The Indian name is *Nedinang*, a compound of "*ne*" and "*dina*," two formatives, the first referring to a point, the second to a height of land. *Nedina*, "there is a high point;" *Nedinang*, "at the high point."

ISHPEMING. An Indian name given by the whites to a village (now city) located a few miles above *Negaunee*.

Ishpiming means "above," or "on high."

KENOSHA. Indian *ginoje*, or *kinojé* (pronounced *ke-no-zha*), "a pike." Perhaps from a chief of that name.

KEWEENAW. From the Indian *Kakiweonan*, "a short cut across a point of land." The term refers to the route by Portage river and lake across the Keweenaw peninsula.

L'ANSE, "the small bay" or "the head of the bay," the translation of the Indian *wikwed*.

LAKE AGOGEEBIC. Agogeebic is a corruption of *Agogibing*, and this is the locative case of *Agogib*, or *Agogibi*, the Ojibwa name of the lake. In practical use the word

seldom occurs otherwise than in the locative case. This accounts for the ending "*ic*" in the anglicized form, "*o*" having been substituted for "*ng*."

In a similar manner the word "Wisconsin" has been coined out of the Indian term, "*Wishkonsing*," which is the locative of "*Wishkons*," the "*on*" to be pronounced as in French.

Lake Agogeebic received its name from a certain aquatic plant, called *agogib*, which is said to be found in it, most likely in the north-western corner, where the water is quite shallow. The plant is perhaps the same as our "water flannel," a species of confervæ, which forms beds of entangled filaments on the surface of the water.

The term *agogib* is a compound of two "formatives," "*agog*" and "*ib*." *Agog*, also *agogw*, and *agwago*, implies the idea of something sticking, especially to surfaces, as in *agwagwissin*, "it is mouldy," *agwagobikad*, "it is rusty," *agogin*, "it cleaves to something."

"*Ib*," also "*bi*," and "*ibi*," refer to water, and liquids generally. For example, *nibi*, "water," *takib*, "a spring," *anamibing*, "under the water," *giwashkwebi*, "he is drunk."

Agogib accordingly means "something sticking to water," or, "covering the surface of water." "Water-mould" would be a sort of literal translation.

The original name of the lake, was *Agogibi-Sagaigan*, "Water-mould Lake."

In the Cree dialect, the corresponding term *akwakupi-sakaigan*, is still in ordinary use for any body of stagnant water covered with similar plants.

Among the Ojibwa, the term appears to be less generally known, or understood; hence the want of accord in the many attempts that have been made to explain the meaning of the word *Agogeebic*.

LAKE MICHIGAMI, OR MESHIGAMI,—means "the branching lake," and is so called from its form. It may also be translated "great lake."

LAKE VIEUX DESERT. French translation of the Indian *Getekitigan* (pronounced ga-ta-ke-te-gan), "old garden."

On an island in the lake there are traces of gardening, considered by some to be of pre-historic origin.

LAKE WINNEBAGO. The Indians now call it *Winibigo-Sagaigan*, "the lake of the Winnebago Indians;" but the original name was *Winibi* (pronounced *win-ne-be*), "dirty water;" in the locative case, *Winibing*, or, in the southern Algonquin dialects, *Winibig:* the same as *Winipeg*, which is the Cree form of the same word.

From the lake, the Winnebago Indians, who lived in that neighborhood before they moved to Green Bay, received their Algonquin name, and the early French, being informed of the fact that the tribe had formerly lived on the "dirty water," were led into the erroneous belief that the tribe had formerly lived on the sea, or on *salt* water, which the Indians also called "dirty water."

This circumstance accounts for Nicolet's much discussed assertion that on his voyage to Green Bay he was within three days' journey of the sea.

A three days' sail would have brought him to *Winibig*—the "dirty water."

The assumption that he reached a point within three days' journey of either the Wisconsin or the Mississippi, and mistook the *Mishisibi*—"the great river"—for the ocean, is improbable.

No one acquainted with the Algonkin tongues, as he was, would have made such a mistake, for *Sibi* never means any other than *running water*.

MANITOU PAYMENT. A French corruption of the Ojibwa *Manito Bimwa*, "the shooting of the Spirit."

Indian tradition relates that on the fine sandy beach east of Manitou Payment Point, *Mena-bosho*, after transforming himself into a tall tree, lay in wait for his enemy, the "Great Bear of the Lake," and as he slept on the beach, after gamboling for some time with his fellow spirits, shot an arrow through his heart.

A tall pine tree overlooking the Pouffettes settlement and visible from a great distance has, in the Indian mind, some sort of a connection with that fabulous event.

MANITOWOC. From the Indian *Manitowak*, "tree of the Spirit," *i. e.*, "the Cross.'

The Pottawattamie Indians, who inhabited that neighborhood in the second half of the 17th century, erected a large *Cross* in one of the settlements, hence the name.

MENOMINEE. From *Manomini*, or *Omanomini*, the Ojibwa name of the tribe called in their own dialect, *Omanomineu* (pronounced *O-man-o-me-na-oo*), and by the French, *Les Folles Avoines*, "Wild Rice Indians." *Manomin* is the Ojibwa name of the "*zizania aquatica*," or wild rice.

MICHIGAN. From the Indian *Mishiigan* (pronounced *me-she-e-gan*) "a clearing;" *Mishi*, "firewood;" *Mishiige*, "he gathers firewood;" *Mishiigan*, "a place where wood has been cut," or, "a clearing." The name is first mentioned in the *Relations of 1670*, p. 97.

The form *Machihiganing*, as given there, is in the Ottawa dialect and in the locative case. There were at the time of the earliest French visitors, large clearings on the east and west shores of the northern part of Lake Michigan.

The French were the first to transfer the name of the shores to the lake itself. The original Indian name was *Ininowe-Kitchigami, i. e.*, "Great Water of the Illinois;"

the Indians still call Lake Superior *Otchipwe-Kitchigami*, "Great Water of the Chippewas;" and Lake Huron *Otawa-Kitchigami*, "Great Water of the Ottawas;" from the principal tribes on their shores. The explanation that Michigan comes from *Mishigami*, "Big Lake," is erroneous.

MICHIPICOTEN, or *Michipicoton*, is corrupted from the Ojibwa name, *Mishipikwadina*, which means "there is high land in the form of a large knob," or "a big bluff."

This term is a compound of three "formatives," *mishi*, "large," *piko*, or *pikwa*, "a ball," or "a knob," and *dina*, "there is high land."

According to Farmer's map, Michipicoton Island reaches at both extremities a height of 800 feet. This accounts for the name. From the island the name has been transferred to a neighboring bay and river.

Pekwatinong, properly *Pikwadinang*, the locative of *Pikwadina*, the name under which "Old Mackinac" appears in Indian history and legend, has the same meaning, less the additional descriptive *mishi*, "large."

The term refers to the high land, or bluff, west of Mackinaw City.

MILLECOQUIN, anglicized *Milakoka*, corrupted from the Ojibwa *Minagwaking*, or *Minagoking*, "where there is a good smell," namely, of fish caught by Indian travelers, who were always certain of making a good haul in that neighborhood.

MILWAUKEE. The Indian name is *Minewag* (pronounced *min-na-wag*). This is the locative case of *Minewa*, which might be translated "there is a good point," or, "there is a point where huckleberries grow."

Some Indians derive the name from *Menwe*, "cumin," or some similar herb of strong and aromatic scent, which is said to grow wild in that vicinity. The full name of the

river is *Minewagi-Sibi*, hence the forms *Melleoki*, and *Milwaukee*.

MISHINIMAKINA (Mackinac Island).—We will consider the popular explanations,—"Big Turtle," "Island of the Giant Fairies," and "Island of the Dancing Fairies."

The usual rendering, "Big Turtle," agrees well with the Indian legend according to which the Island of Mackinac was originally a Manitou in the shape of a giant turtle. As it is said that *Menabosho* was the maker of a new world, and *was born on the Big Turtle Island*, this explanation of the term is rather tempting; might it not serve to connect the Indian legend with Asiatic cosmogony according to which *the world rests on a giant turtle?*

There is, however, one great difficulty,—"Big Turtle," in the western Algic dialects, would be *mishi-mikinak*, and the name of the Island is *Mishi-nimakina*. In the "locative" case the difference is still greater: *Mishi-mikinakong* and *Mishi-nimakinang*.

The insertion of the syllable "*in*," and the absence of the final "*k*" in *Mishinimakina* can only be accounted for by the assumption of two ancient forms: *mishini* for "*mishi*," and *makina* for "*mikinak*." There is a bare possibility that these forms were once in use.

"Island of the Giant Fairies." In a manner this rendering may be accepted. According to Indian belief, the *Mishinimakina-gog*, *i. e.*, the people of *Mishinimakina*, are solitary wanderers, whose presence in the woods is betrayed by the report of their guns, to see them being impossible—a kind of Indian fairies.

The fact underlying this belief,—apparently of modern origin,—may possibly have been the fate of the broken-up tribe or band of the *Mishinimaki* Indians, who, perhaps, preferred a solitary life in the woods to being absorbed by other tribes. This however is a mere surmise.

"Island of the Dancing Fairies." This explanation rests on the presence of the syllable "*nim*" in the name of the island. *Mishi*, "great;" *nimi*, "he dances;" *aki*, "land;" hence, *Mishinimaki*, "the great dancing land."

From being the name of the place, it became that of the inhabitants, as in the case of the *Abenaki* (*Wabanaki*, "Eastland," also "Eastlander"), and finally *Mishinimakina*, "the home of the people of the great dancing land," was formed.

On etymological grounds the derivation of the name from the root "*nim*" is hardly admissible; for the "*i*" in this root is long, while the corresponding vowel in *Mishinimakina* is short. Besides, the proper way of compounding "*nim*" with "*aki*" would be *nimiwaki*—"dancing land."

MONASTIQUE—MANISTIQUE (River). From the French *La Manistique*. The Indian name is *Onamanitigo-Sibi*, "Vermilion River."

MUNISING. An Indian name given by the whites to a town on the shore opposite Grand Island, Lake Superior. The term is intended for *minissing*, the locative case of *miniss*, "island." *Manattan* is the same word in one of the eastern dialects.

NAUBINWAY—*Nabinwe*—"echo."

The prefix *nab* implies repetition or imitation; the verb *inwe* means "he gives out a sound," or "he speaks in a certain manner; hence *Nabinwe*—"he repeats a sound," or "he says the same thing again."

An Indian by the name of *Nabinwe* formerly lived at the place which bears his name.

NEGAUNEE. The result of an attempt to translate the word "Pioneer." "Pioneer Furnace" was the original name of the settlement.

The Indian *nigani*, means "he walks foremost."

NOTTAWA. Indian, *Nadowe* (pronounced *nad-o-wa*) the name given by the Algonkin tribes to both Iroquois and Hurons.

It is also the name of a species of snake.

ODJIBWE—*O-jib-wa* (English—Chippewa) etymologically means "one who drinks while holding the liquid at the extremity of the lips," *i. e.*, by sipping. The word is not in practical use; but, if an Indian holds a bowl of soup to his mouth and then draws in or "sips" the soup, they will sometimes for a joke, say "*odjibwe-minikwe*"—"he drinks in Ojibwa fashion."

Why, when and where the term was applied to the tribe, is unknown.

ONTONAGAN RIVER. Indian, *Nindonagan*, "my dish."

The origin of the name is given in Baraga's dictionary as follows:—

"A squaw once went to this river to fetch water with an Indian earthen dish, but unfortunately the dish escaped from her hand and went to the bottom of the river, whereupon the poor squaw began to lament: *Nia, nind onagan, nind onagan*,—"Ah, my dish! my dish." Such is the Indian tradition.

OTTAWA. Indian *Otawa* (pronounced o-tah-wau, the second syllable being long).

The meaning of the word is doubtful. Most Algonkin tribes are named after their ancient homes. If such be the case with the Ottawas, their name may possibly be derived from the root *taw* or *tawa*, "an opening," "a gap," "a passage through," and refer to the strait which separates Manitoulin, the home of the tribe before its dispersion in 1650, from the northern main land.

The prefix "o," and before vowels, "od," is commonly used for the purpose of changing topographical names

into those of persons or tribes. Thus, from *sagi*, "the mouth of a river," is derived *Osagi*, "Sauk" or "Sac;" from *ishkwagami*, "the last lake," is formed *Odishkwagami*, "Algonquin;" from *agaming*, "on the other side of the water," *Odagami*, "Fox Indian."

Some have derived the name Otawa from *atawe*, "he trades," or *atawewinini*, "a trader;" and since the Ottawas were great fur traders, that derivation might seem applicable; but the change from *Atawe* into *Otawa*, slight as it may appear to English speaking persons, is inadmissible in the Algic dialects. It is true that in the form *Ondatawawat*, under which the tribe became first known to the French, the letter "a" appears in the place of "o," but that form is evidently the Huron rendering of the Algic name. Hence the name *Ondatawawat* was very soon dropped, and *Outaouacs*, the plural of Otawa, in a French guise, substituted.

Petoskey. Indian, *Bidassige*, "the sun is coming on," or "it is near sunrise;" the name of (Ignatius Petoskey) an Ottawa Indian born about 1787 near Manistee.

This word is one of those compounds peculiar to Indian tongues, in which the ending of a verb indicates its subject, *e. g.*, *wasseiassige*, "the sun shines," *miskwassige*, "the sun looks red."

The initial formative *bid* implies a motion in the direction of the speaker, an approach; *e. g. bidassin*, "it is driven hither by the wind," *bidipo*, "a snow storm is coming on."

Note.—Neitoshing (the father of Petoskey), pronounced *na-e-tosh-ing*, "one who arrives in the nick of time."

Keway-ka-ba-wikwa (the wife of Petoskey), *Giwegabawikwe*, "she turns around, standing;" *giwe*, "he turns;" *gabawi*, "he stands;" the ending *kwe* from *akwe* (Ottawa) or *ikwe* (Ojibwa) shows that the bearer of the name is a female.

The masculine ending of Indian names, in the Algic dialects, is *inini*, "man;" also *nabe*, *abe*, *abês*, and *kiwis*, *e. g. Abitawinini*, "Half Man;" *Anishinabe*, "Indian;" *Kitchiaiabe*, "big beast;" *Aiabês*, "little beast;" *Madjikiwis*, "first born." These endings, however, occur only in a very limited number of names. The gender of most masculine proper names is sufficiently indicated by the absence of the feminine ending.

Thus—*Pagwanegijig*, "Hole-in-the-sky" (not "Hole in the day," as commonly rendered), is masculine.

Pagwanegijigokwe, is feminine.

Wedjanimwewegijig, "Thundering noise around the horizon," is masculine.

Wedjanimwewegijigokwe, is feminine.

In a number of names ordinarily given to females, the feminine ending is likewise wanting.

NEYAS. *Niiâs*, is the Ottawa corruption of the French *Ignace* (*Ignatius*). This never formed a part of Petoskey's Indian name, but is the name which was given to him at his baptism.

Niiâs has no meaning in Indian; *Bidassige* alone includes both ideas, that of "the sun," and that of his "coming on."

POINTE LA BARBE. "Beard Point," or "Barb Point." The well known popular explanation ascribing the origin of the name to the fact that the *voyageurs*, on their return to Mackinac, by way of Lake Michigan, used to shave —*se faire la barbe*—on that point, admits of some reasonable doubt. The western extremity of Pointe La Barbe resembles so much a barb, *i. e.*, the point of an arrow or fish-hook, that the thought of its having been so called on that account, suggests itself very naturally. In modern French the term "*barbe*" is not used in that sense, except in

botany; but it had not become obsolete toward the end of the 17th century, at which time most of the prominent geographical features of the lake country received their French appellations.

POINTE ST. VITAL. Father Allouez on his journey from Sault Ste. Marie to Green Bay, encamped at that point on the night of the 3d and left there on the 4th of November, 1669, the latter being the day on which the martyr St. Vital is commemorated in the Roman office.

POUFFETTES. A corruption of *Bouffettes*, "bows" (of ribbons) or "knots," and so called from the remarkable curvatures of the shore, resembling a triple knot.

The popular derivation from *epoux faits* "husbands made," because "numbers of couples used to be married there upon the arrival of some traveling missionary," belongs to the realm of sportive etymology.

RABBIT'S BACK. The Indian name is *Wabos Namadabid*, "sitting rabbit," from the appearance of the bluff when seen at some distance. The pagan Indians were in the habit of offering a sacrifice in the form of tobacco strewn on the water (when passing that point on a journey), for a spirit, or rather two, which were supposed to preside over that neighborhood.

Wabos Nabe-Aiaa, "the male rabbit," and *Wabos Ikwe-Aiaa*, "the female rabbit;" the former being represented by the higher bluff, the latter by the lower, about a mile to the south of Rabbit's Back.

SAUGATUCK. Indian *Sagatak*, "at the mouth" (of a river).

SKILLIGALLEE. A remarkable corruption of the French "*les Isles aux Galets*,"—the Pebbly Islands.

ST. IGNACE, — named in honor of Ignatius de Loyola (b. 1491, d. 1556), the founder of the order, or "the Society of Jesus."

NADOWEKWEIAMISH, "the miserable bay of the Hurons," is the Indian name of St. Ignace. It is generally used in the locative case; *Nadowekweiamishing*—"at, to, or from St. Ignace."

The word is contracted from *Nadowewikweiamish*:—*Nadowe*, "Huron"; *wikweia*, "there is a bay"; "*m*," possessive affix; "*ish*," vituperative and commiserative ending (implying contempt or pity).

This ending, apparently quite inappropriate, is accounted for by love of banter, a characteristic of the Ottawas, the former neighbors and doubtful friends of the Hurons at St. Ignace. The fact of the Hurons having taken possession of the level ground surrounding East Moran Bay, before the arrival of the Ottawas, may have raised the envy of the latter, and thus occasioned the coining of the "nickname."

A different explanation is given in Baraga's dictionary—it runs thus:—"*Nadowekweiamish* properly signifies 'Bad bay of the Iroquois squaw.'"

An Indian tradition says: "The Iroquois (*Nadoweg*), who formerly possessed this Bay, were attacked there by their enemies, and behaved like old squaws, until they were all killed." From this circumstance, they say, the place obtained its Indian name.

If it can be established that the ending *am*, or *eiam*, signifies a bay, this explanation might be defended, although it is difficult to reconcile all known facts of history with the Indian tradition.

The circumstance that the former presence of the Tionontate Hurons at St. Ignace was all but forgotten in the latter part of the last century, may have led to the invention of that story.

Nadowe means "Iroquois" as well as "Huron." *Nadowekwe*, "an Iroquois squaw." Hence, if *am*, or *eiam*, signifies a bay, *Nadowekweiamish* would be "the miserable bay of the Iroquois squaw."

SUAMICO. From the Indian *Osawamikong*, the locative of *Osawamik*, "yellow beaver." The settlement between Green Bay and Oconto is mentioned in the *Relations of 1673–9.*

TAWAS. From *Otawans*, or *Otawâs*, "Little Ottawa," the name of an Indian chief, who once lived in that neighborhood.

WAUGOSHANCE, *Wagoshês*, "a little fox;" from *wagosh*, a fox, with the diminutive ending "*ês*," or "*ens*."

WAUPUN. The Indian spelling is *Waban* (pronounced *wah-ban*). It means "the early morning, or "the day is dawning," also "east."

WISCONSIN. The Indian name for the country is *Wishkons;* in the locative case, *Wishkonsing;* for the river, *Wishkonsiwi-Sibi.*

The "*on*" has the nasal sound as in French. The meaning of *Wishkons* was probably "a prairie," or simply "grass."

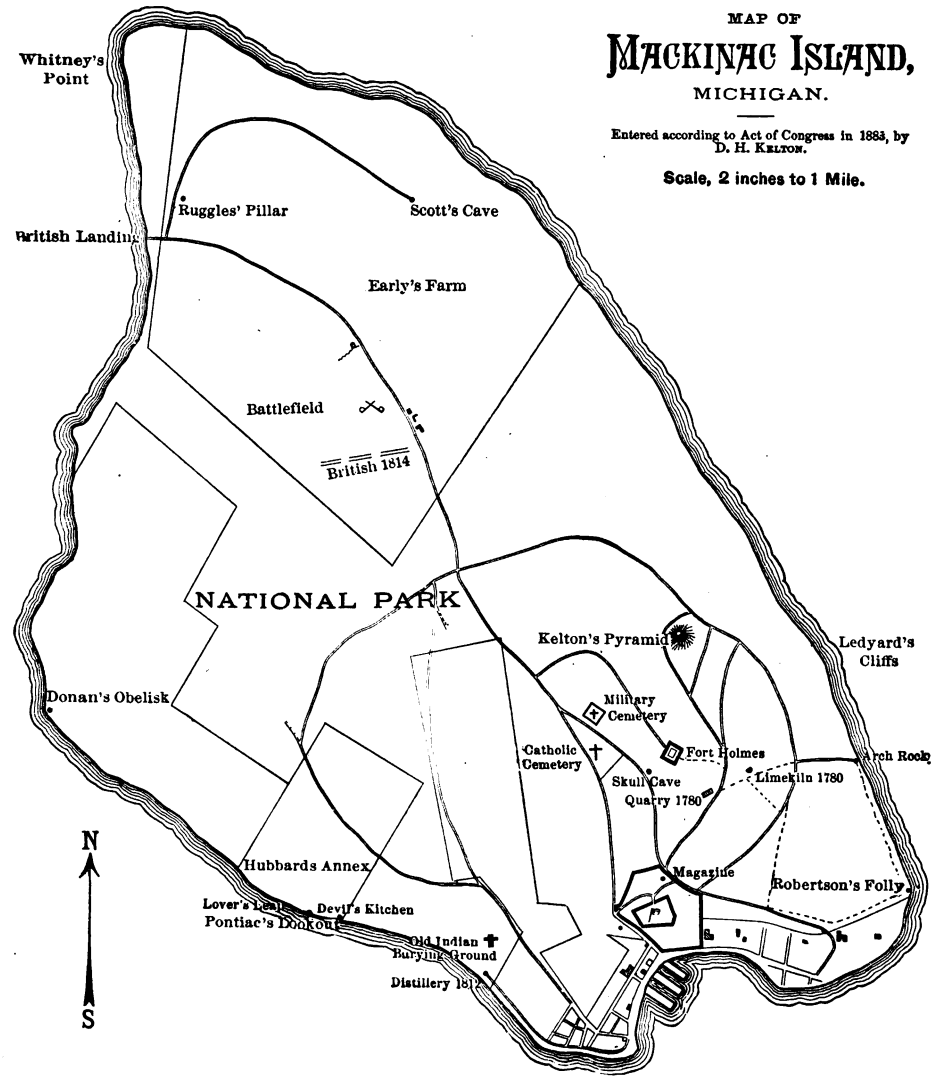
From the fact that some early writers spelled it "*Mesconsing*," also "*Misconsin*," it might be inferred that the name of the river was originally *Mashkossiwi-Sibi*—"grass river."

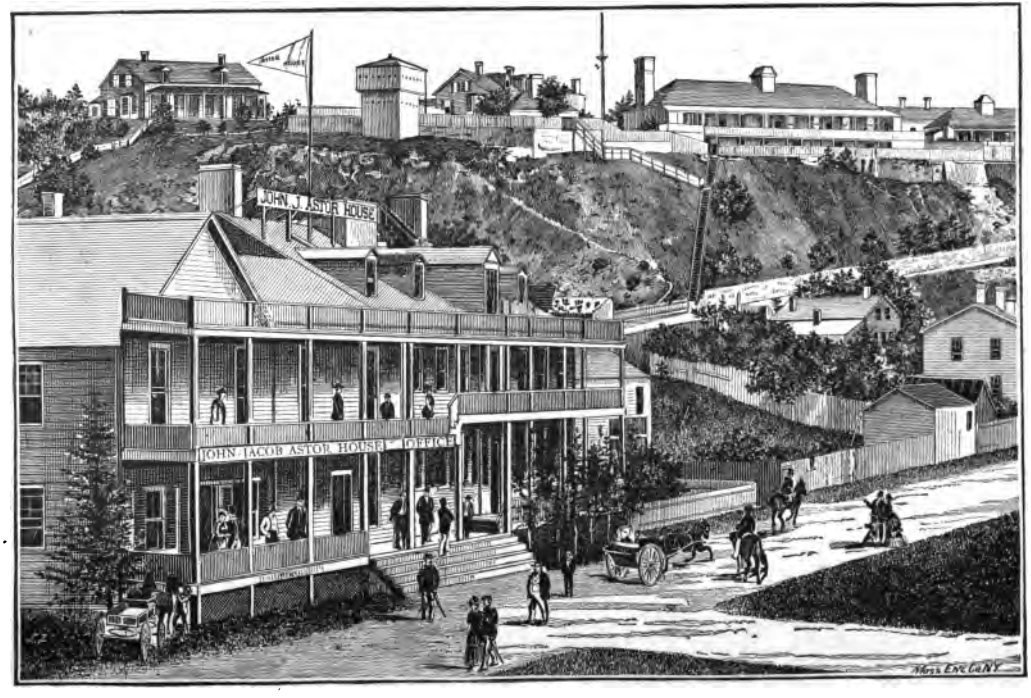
Pronunciation of Vowels and Consonants in the Chippewa (Algonquin) language:—

a as in father.
e as in net.
g as in get.
i as in live.
o as in bone.
j as in the French language (*zh*).
i between vowels, as "y" in beyond.



View of Fort Mackinac from the Southwest.


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MICHIGAN.
Entered according to Act of Congress in 1883, by D. H. KELTON.
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Ruggles' Pillar
Scott's Cave
British Landing
Early's Farm
Battlefield
British 1814
NATIONAL PARK
Kelton's Pyramid
Ledyard's Cliffs
Donan's Obelisk
Military Cemetery
Catholic Cemetery
Fort Holmes
Arch Rock
Skull Cave
Quarry 1780
Limekiln 1780
Magazine
Robertson's Folly
Hubbards Annex
Lover's Leap
Devil's Kitchen
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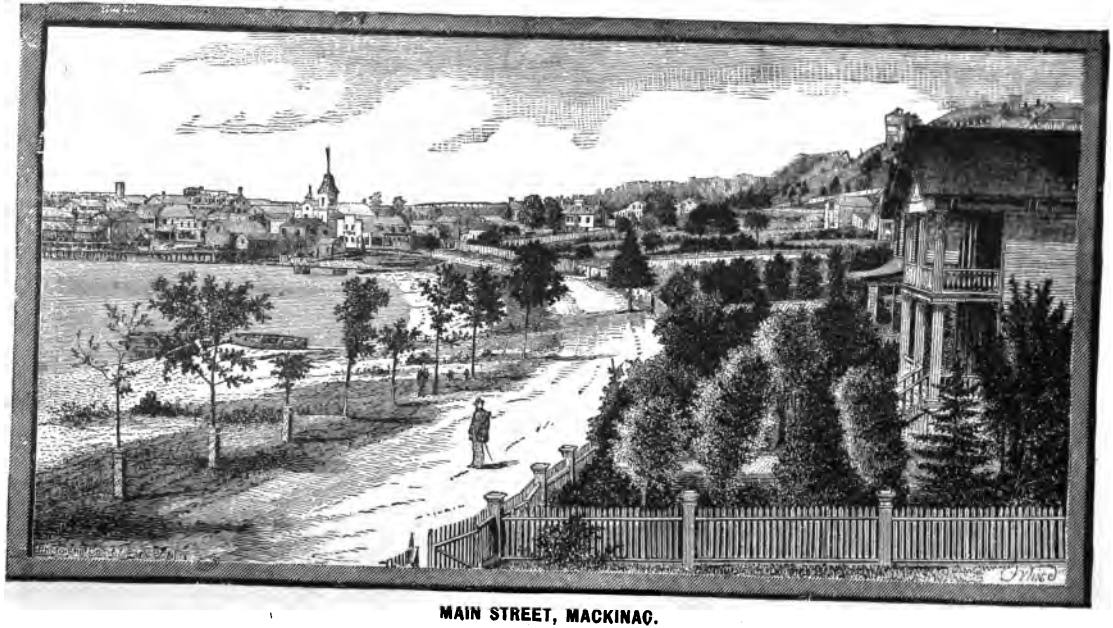
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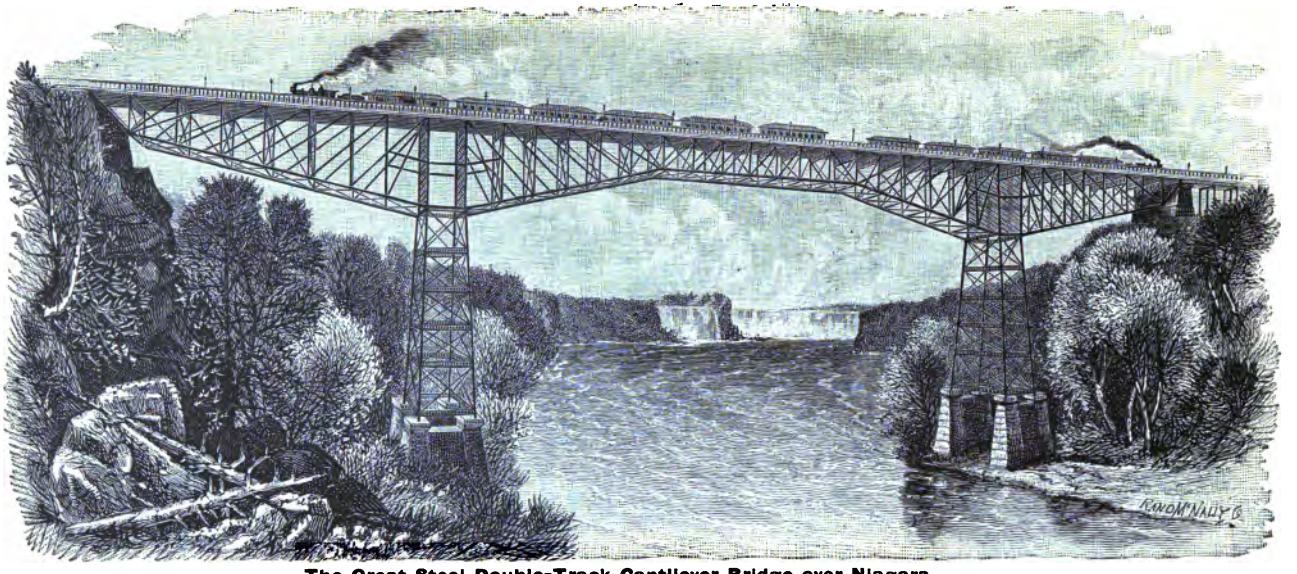
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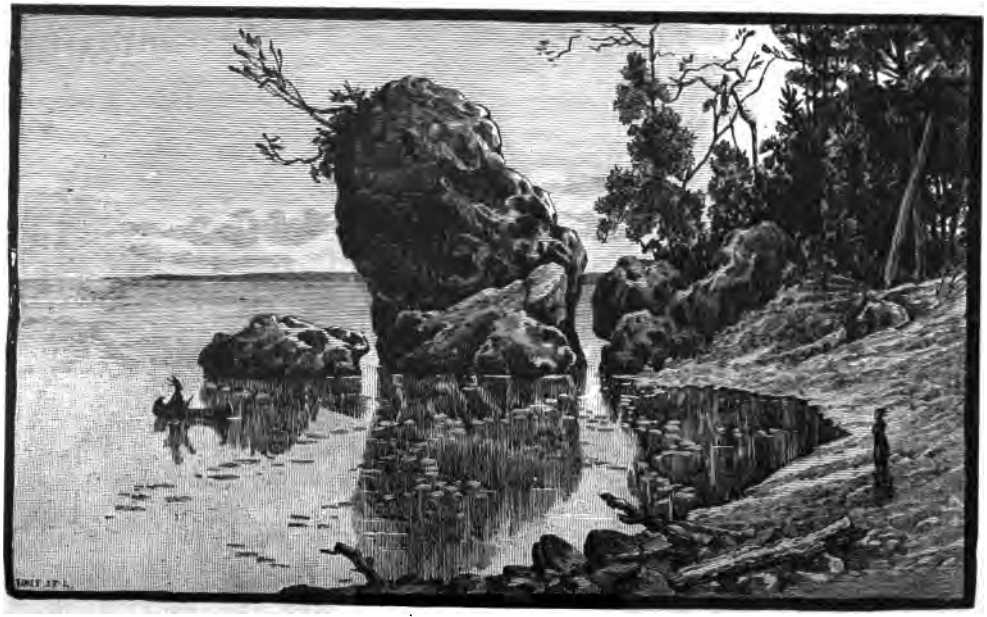
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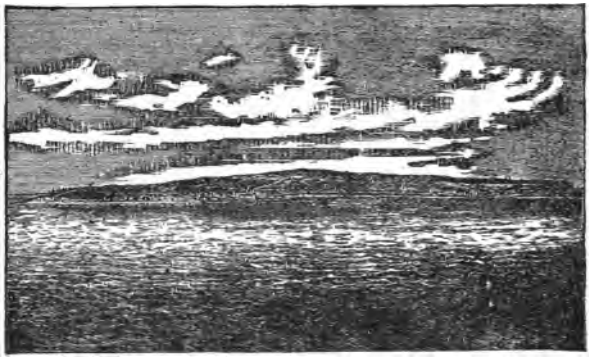
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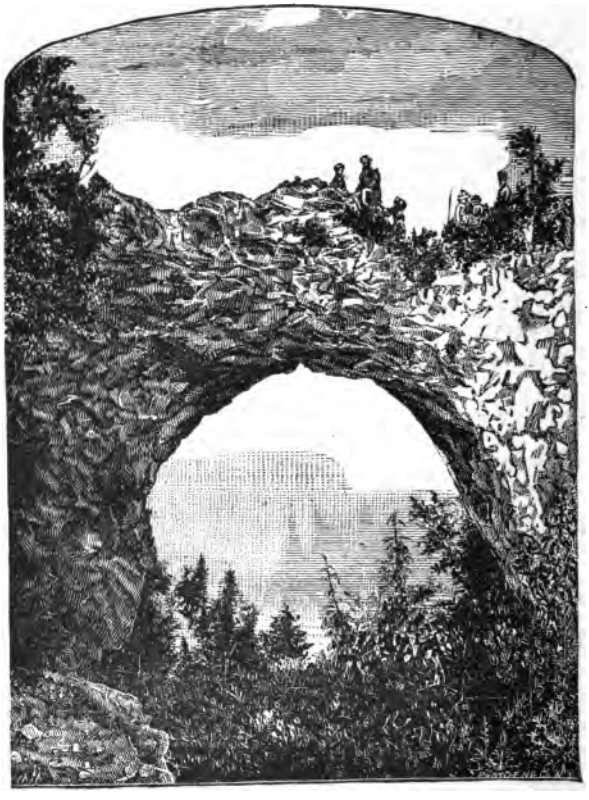
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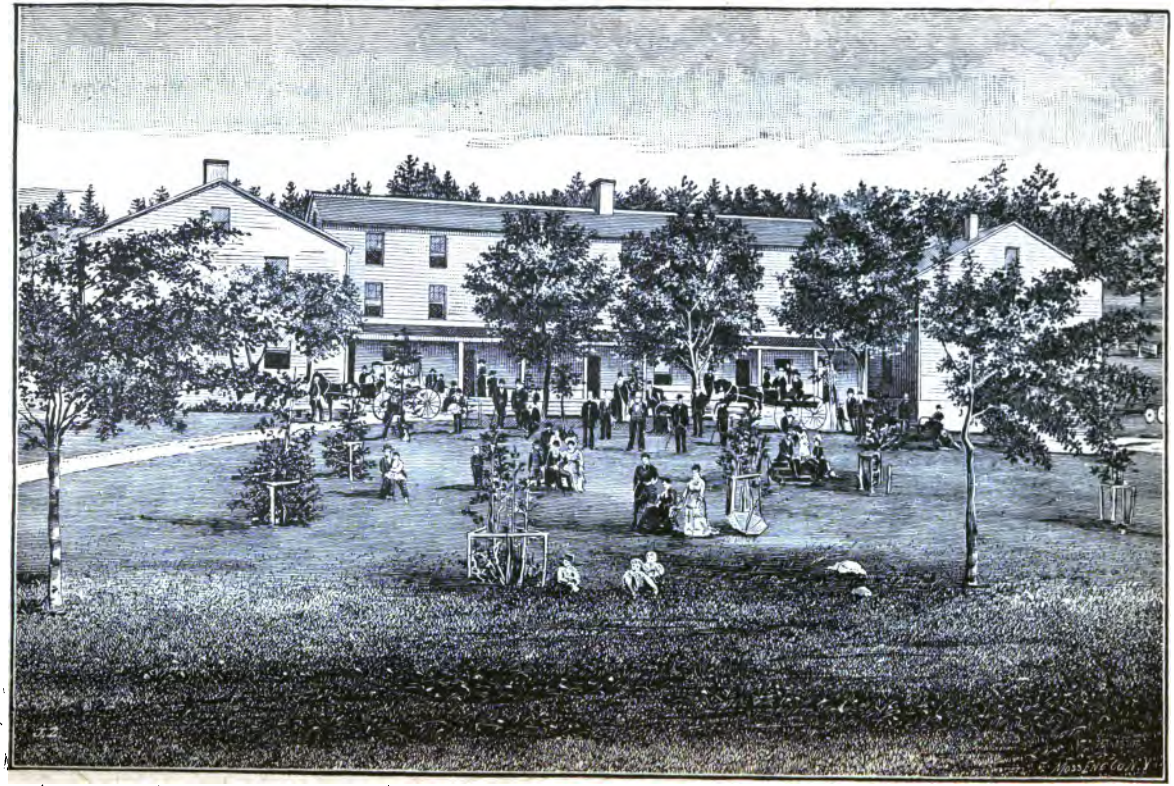
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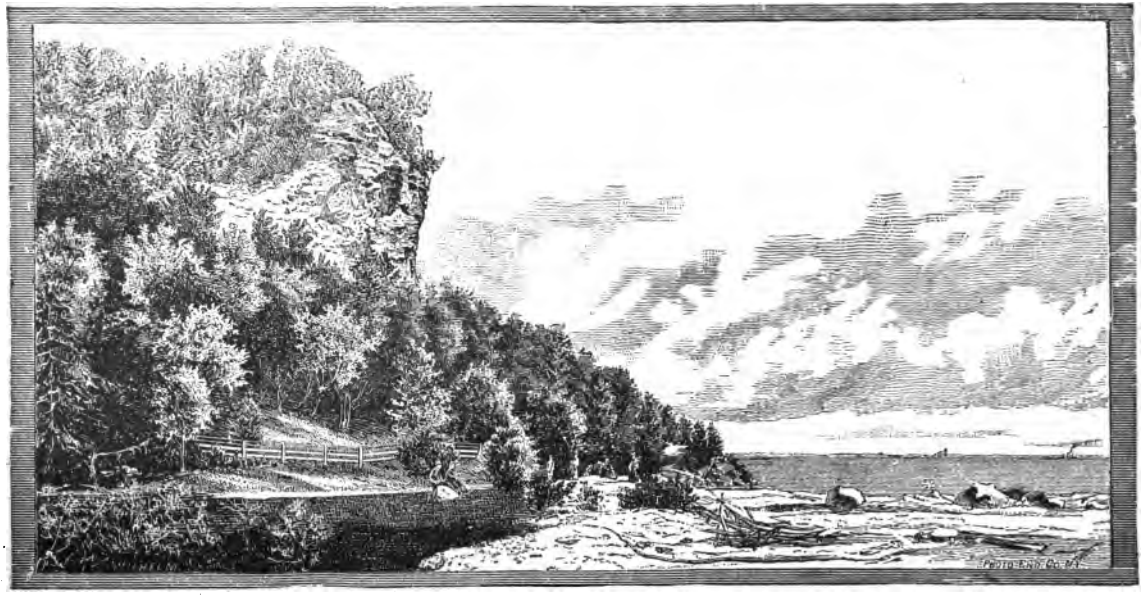
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